

Canada



INTERGENERATIONAL SHABBAT

Students from Play Learn Preschool visited the Bernard Betel Centre for a recent Friday morning intergenerational Shabbat celebration. Bella Moskowitz (left) lights the candles with Robin Rotman, 3, as Yitzhak Berliner and Ryan Petroff, 4, look on.

Community urged to include disabled

By LEILA SPEISMAN

TORONTO — When G-d gave the Jewish people the Torah, He gave it to each and every person, including the disabled, says Rabbi Michael Levy, director of services at the Brooklyn Centre for the Independence of the Disabled.

Thus, he says, "every Jew and the entire religious community as a whole has the obligation to make sure each member has the opportunity to learn Torah and participate in Jewish life experiences."

Rabbi Levy should know.

Born prematurely, the oxygen therapy he needed to survive made him blind.

His wife, Chava Willig Levy, a free-lance writer and editor, caught polio at the age of 3½. Although she can walk a bit, she uses a scooter or wheelchair for convenience and ease of movement. Her upper extremities were the hardest hit from the disease.

Neither of them have let their problems get in their way.

In Toronto to speak during Shabbat at Shaarei Shomayim Congregation, the couple told *The C/N* that their goal is not someday to be rid of their disabilities; their goal in life is to get done what they want to get done.

Michael grew up in New Jersey. His parents made sure he attended a regular public school, which, he points out wryly, was by no means a common occurrence in the 1950s. They also made sure he attended Hebrew school.

His father even taught himself Hebrew braille, a skill he taught his son.

"My father made sure I could keep up with both communities, and that made all the difference."

For Chava, there was no integration — a disabled person had to attend special classes, for which there was a huge waiting list.

"The Jewish day schools wouldn't accept you at all [because of the insurance risk]," she noted.

After high school, she attended Yeshiva University's Stern College for Women.

Michael and Chava met at a benefit concert Chava gave (she sings too!) in June, 1982. They married in August of 1983, and now have two children, Tehilah, age 3½, and Aharon, age 16 months.

Both have formed private companies; Michael's, called Versatility, creates personalized poems for different occasions, such as birthdays, anniversaries, or retirements, while Chava's, Lucidity Unlimited, provides writing and editing services to individuals and organizations.

They see their disabilities as just one part of their lives.

When asked how parents should teach children to be empathetic to the disabled, without being embarrassingly effusive, Chava had very definite ideas.

"Don't shush them," she advised. If they ask about someone they see, she said, praise them for noticing and asking. Later, explain that nothing is "wrong" with that person. "Be matter of fact, and they will be too."

Children learn best through experience, not explanation, she said. "Go up to someone in a wheelchair, and ask 'Why do you use that?'"

Most disabled people are happy to answer.

Most of all, Chava said, remember that people are not their disability — they have a disability.

Michael said that in the Shema which is said every day, we are told V'sheniamt l'vonecha, you shall teach them [G-d's commandments] to your children.

"No distinction is made between children with disabilities and without them," he said.

"Children should attend the same schools. The community should seriously learn the accommodations disabled children need, instead of acting in a stereotypical way."

"The same money that is poured into special schools could be used to transport children to regular schools [with the necessary adaptations]," he believes.

This attitude carries over into all Jewish life experiences "from the first Shabbat party at age 3 to shidduchim," Michael said.

"Moses had a disability," the rabbi noted [he stuttered badly]. "as did other Jewish leaders. If they are good enough for G-d, we should also include people with disabilities in the community."

He urged the community to look at dealing with the disabled from a problem-solving point of view, rather than one of pity.

"There is glamor in recognizing and accommodating Jews from Ethiopia, and rightly so. But we have Jews in need right around the corner, and all we need to do for them is to invite them for Shabbas, and ask them to our schools. "Why is their soul any less important?"

Gaucher drug gets funding

By CAROLYN BLACKMAN

TORONTO — Help may be on the way for victims of Gaucher's disease, an inherited, degenerative illness affecting one in 400 Jews of Eastern European descent.

The Ontario government, which until recently had refused funding for Ceredase, described as a miracle drug that could reverse the terrible effects of the disease, has found extra funds in the Special Drugs Program to help some patients.

Gaucher's disease is a disorder that affects one in 40,000 people in the general population but is much more prevalent amongst Eastern European Jews. People who suffer from the disease are missing the enzyme that breaks down certain fats and these fats build up in such places as the liver, the lungs, the spleen or in the bone marrow.

Although the severity of the disease varies enormously, symptoms include lack of energy and stamina, enlarged liver or spleen, frequent fractures and severe bone pain.

Until the recent decision came down, the prohibitive cost of Ceredase, which can run between \$100,000 and \$400,000 a year, made it almost impossible for most patients to benefit from the drug.

Layne Verbeek, spokesman for the Ontario Ministry of Health, said an internal audit of the Special Drugs Program, under which Ceredase is funded, found some extra money. "The ministry has established a capped fund for the drug as an interim policy measure pending completion of drug reform. This fund should be viewed as a fund of last resort after exercising private insurance options."

Mark Freedman, a victim of Gaucher's disease and a leader in the campaign to have the drug funded, said he is "cautiously optimistic that all those who require treatment for Gaucher's disease will get it. There is one individual who has already started treatment and one other who will start any day."

He said there are about 30 people affected in Ontario and doctors think that only about six or seven of them require immediate treatment.

Freedman was very pleased with the news but said there is still a long way to go. "The NDP's main focus is preventative health care but they are not allowing Ceredase to be used as a measure that could prevent Gaucher sufferers from becoming very ill. They are only funding it for those who are already quite ill."

For more information on Gaucher's disease, call or fax the National Gaucher Foundation of Canada at (416) 486-1338.

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Congress calls on Peel board to take action against Fromm

By PAUL LUNGEN

TORONTO — Canadian Jewish Congress is calling for an end to the "stonewalling" by the Peel Board of Education in the wake of the board's refusal to dismiss teacher Paul Fromm.

But Congress agreed with the board that the Ministry of Education ought to re-open an inquiry into Fromm in light of information that the teacher spoke in Victoria on behalf of Holocaust-denier David Irving and that he attended a party to mark Hitler's birthday.

Despite the new information, Congress said there is already sufficient grounds to dismiss Fromm.

"It's important that the Peel Board take the moral high ground," said Gerda Frieberg, chair of Congress' Ontario region. "It is our view that along with the two serious reprimands [in Fromm's personnel file] and the weight of the Cowan report, there is more than enough evidence

to effect Fromm's dismissal."

The report, commissioned by then Minister of Education Tony Silipo and authored by Toronto lawyer Jeff Cowan, concludes that "a reasonable person, in this case a minority student or parent, would apprehend Mr. Fromm is not committed to the policies respecting ethnocultural equity, multiculturalism and anti-racism that are fundamental to the educational system in this province."

Cowan also concluded that the Fromm controversy has had an adverse impact on the teachers and students of Applewood Heights Secondary School where he teaches.

But William Kent, chair of the Peel board, said "the position that we have clearly states that we do not believe there is enough evidence in the report to take action that would legally stand up."

He dismissed suggestions the board was stonewalling on the Fromm case and he denied it was in any way "protecting Mr. Fromm and his views.

But he is an employee and he has rights."

Congress spokesman Bernie Farber took a different view. "We believe that any teacher who makes common cause with Nazis and racists, who is invited to [attend an event marking] Hitler's birthday, who supports Holocaust-deniers and their ilk does not belong in the classroom," he said.

The League for Human Rights of B'nai Brith Canada also expressed its disappointment at the Peel Board's decision. "What kind of anti-racist commitment does Peel Region demonstrate if it chooses to keep a man with neo-Nazi links in its classrooms?" asked Rochelle Wilner, national education chair of the League.

"It is clear that by not firing [Fromm], the Peel Board has shown at least a disregard for the concerns of its minority constituents and at most a blind eye to hate and neo-Nazism," said Frank Dimant, executive vice-president of B'nai Brith.

Jewish groups join Finta case

TORONTO — The Supreme Court of Canada has granted B'nai Brith Canada, Canadian Jewish Congress and Inter Amicus leave to appeal in the case involving accused war criminal Imre Finta.

The three organizations will be permitted to present written arguments in favor of the validity of the war crimes legislation as well as respond to questions from the High Court.

Finta, a former captain in the Hungarian gendarmerie, was charged with robbery, forcible confinement, kidnapping and manslaughter in connection with the fates of 8,600 Jews in the town of Szeged. A Toronto jury acquitted him of all charges and

the Ontario Court of Appeal, in a narrow decision, refused to order a new trial.

The Crown appealed and Finta cross-appealed, claiming the legislation was unconstitutional.

Both Congress and B'nai Brith expressed satisfaction at the court's decision to allow their participation in legal arguments.

But Marvin Kurz, who along with David Matas is representing B'nai Brith, said he was "disappointed and disturbed that the federal government in effect opposed efforts by Jewish groups to intervene in this appeal."

Kurz said the Crown was "more vociferous" than Finta's lawyer in ar-

guing that the organizations had nothing to offer the court in the case.

"When you consider the government's inaction on war criminals and its bungling, I find it disturbing that it would take that position," Kurz said.

"The government's opposition sends a message to responsible groups that it wants to close the doors of the halls of justice to them," he added.

The Supreme Court is expected to hear the case in late May or early June.

The Canadian Holocaust Remembrance Association has already been granted leave to intervene. — P.L.

Multiculturalism under attack

By MAURICE LUCOW

VANCOUVER — Multiculturalism is under attack from many quarters as critics decry multicultural policies as anti-Canadian, according to one Jewish leader.

Renee Bellas, chair of the Canadian Jewish Congress, Pacific region (CJC-P), was speaking at a recent rally sponsored by the Committee for Racial Justice.

The rally, one of several held in Vancouver to mark the International Day for Elimination of Racial Discrimination, featured speakers from a number of faith groups as well as messages from political parties. The event was held in the Chinese Cultural Centre and opened with a

Chinese dragon dance.

Bellas said multiculturalism "should be celebrated as a force for unity and equality in Canada and an example for the world, for at the core of the multiculturalism ideal is tolerance and respect for others."

She said Canada must continue to welcome new citizens from many parts of the world who believe in a free and open society. To support this, federal and provincial governments must strengthen the educational component of government services "to ensure the successful integration of new citizens into our community, economically and culturally."

Bellas maintained that Canada is a better place by virtue of the diversity of its citizens. "We have proven

to the world that it is possible for many different cultures to live side by side, giving each other strength."

The CJC-P chair said that "while today we celebrate Canadian society, we must remind ourselves and others that the struggle for racial and ethnic tolerance is ongoing and that efforts must be redoubled at all levels to permit the open, pluralistic nature of our society to flourish."

Other events included a one-day workshop on anti-racism put on by the North Shore Multicultural Society, From Barriers to Bridges, a conference on Vancouver's multicultural neighborhoods, and workshops arranged by the Vancouver Multicultural Society with the Vancouver police department and Canadian Ecumenical Action.

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Canada

Holiday deadlines

Due to Passover and the upcoming statutory holiday *The CJN* offices will be closed April 6-7, 9, 12-13. As a result, early deadlines will apply for the April 15 issue.

The editorial deadline is Thursday, April 1. For classified and organizations, deadline is Friday, April 2 at noon.

Display advertising deadline is Monday, April 5 at noon.



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DO YOU KNOW ANY OF THESE PEOPLE?

If you know where any of the persons listed below are presently residing, please inform the Jewish Immigrant Aid Services, 5151 Cote St. Catherine Rd., Montreal, P.Q. H3W 1M6, Tel: 342-9351.

1. **BICENKO, Michail** and children - born in West Ukraine. Came to Canada in 1926 and lived in Montreal.
2. **BRANDT, David** - born in Russia in 1899. Came to the United States in 1927. Once resided at 46 Albert West, Sault Ste. Marie, Ontario.
3. **COOPERSMIDT, Edmund** - born in Sokal, Ukraine. Arrived in Montreal in 1951.
4. Family of **FLAYSHMAN, Issak** - born in Tiraspol, Moldavia in 1885. Father of five daughters, Surca Flayshman (5/12/05) and 4 from a second marriage in Canada after 1906.
5. **FRIDMAN, Leib** - born in Kitaigorod, Ukraine. Son of Zis, husband of Entya, brother Motl, Sura, From, Ruhl. Montreal was last place of residence.
6. Family of **GALPERIN, Fanya** - last known place of residence, Montreal 1940s. Fanya has two daughters and one son.
7. Children of **GOLDFARB, Izhak & Hana** - Izhak born in 1887. Hana born in 1890. Came to Montreal in 1919 or 1920. The children are Feige/Fanny (1013) and Idel (1914-1915).
8. **GOLDSTEIN, Benno** - born in Roumania. Left in 1960 for Montreal. His occupation is an optical specialist and he owned some optical centres.
9. **GOODMAN, Irina** - born in Gomel, USSR. Arrived in Canada in 1989.
10. **LANGSTON, Charlotte** - nee Liptsin. Born in Canada between 1923 and 1933. Daughter of Osip and Rosanna Liptsin. Montreal was last known place of residence.
11. **LEYBGRAB, Emma** - married name, Haymovich. Born in Odessa, USSR, in August 1939. Arrived in Montreal, Canada in 1976 or 1977. Daughter of Boris and Manya Leybgrab, wife of Leonid Hamovich and mother of Boris (born March 29, 1963).
12. **LONDON, Sarra (Sarinka)** - born in Warsaw, Poland in 1936 or 1937. Came to Canada in 1942. Daughter of Shabtai and Fela (nee Dziargovska).
13. **PSAVKO, Chona** - born in Dvinsk, USSR in 1940. Son of Velvul and Bella, husband of Genya Psavko, and father of Galya and Boris. Arrived in Canada in 1980.
14. **ROMOV, Abram** - born in Kazatin, Ukraine around 1908. Son of Moisey and brother of Israel and Nunchik. Montreal is the last known place of residence.
15. **ROZENFLANTZ, Khina** - born in 1904 in Nikolaev, USSR. Daughter of Izrail and Nina. Came to Montreal in 1925.
16. **ROZENFLANTZ, Lev/Louis** - born in 1913. Brother of Khina Rozenflantz.
17. **SLATKIN, Abram** - born in Grodovka, Dombas in 1902 or 1903. Son of Daniel and Elisof. Arrived in Canada between 1924 and 1926. Believed to be residing in Montreal or Toronto.
18. **STEINBERG, Helen** - born in Hungary. Wife of Sam Steinberg (deceased). Owner of Montreal Steinberg stores.
19. **STERN, Gertrude** - born in Germany. Lived in Shanghai between 1940 and 1946. Relocated to Los Angeles in 1946 or 1947 as a refugee and may have resided on Mayflower Street.
20. Families of **SLOBOD, Edvard & Berl** - Edvard, born in the 1930s. Berl, born in the 1910s. Arrived in Canada on November 28, 1968. Once resided at 3380 Ridgewood Ave. #205, Montreal.
21. **TAVUJUIANSKY, Buzia** - born in the village of Torgovitsky, Russia in 1910. Daughter of Audei Tavujuiansky, niece to Gedali and sister to Vladimir Tavujuiansky. Arrived in Montreal between 1928 and 1932. Married in 1939.
22. **WISEMAN, Mel Ray** - last known place of residence, Montreal, Quebec.
23. **YABLANOV, Zila** - born in 1920 in Buceaz, Poland. Daughter of David and Hana. Wife of David. Mother of Dudu and Haya. Came to either Canada or the United States in 1949.
24. **ZITSER, Zamuel & Maryam** - born in Montreal. The parents are Garry and Yenta. Once resided at 3932 or 3239 Clarke Street, Montreal.

FBI informant Martinez describes white power group

By PAUL LUNGEN

TORONTO — The 300 hundred people who attended a program last weekend of the new leadership society of the Simon Wiesenthal Centre may have gotten a little more than they had bargained for.

Expecting to attend an educational update on the white power movements in Canada and the United States, guests got to see the ugly face of white supremacy up close as about 40 chanting demonstrators held a protest outside the venue for the evening's event.

Numerous uniformed and plain-clothes police were on hand both inside and outside the downtown television studio that served as a forum for the program.

The white-power advocates were protesting the presence of the featured speaker, Tom Martinez, a former member of the violent racist group, The Order, who had become a government informant. Also speaking was *Toronto Sun* reporter Bill Dunphy.

With several references to the youthful demonstrators outside — and to Ernst Zundel and Wolfgang Droege, who were in the audience — both Martinez and Dunphy described how young people are drawn into the nightmarish world of white supremacy and racist groups.

Martinez said he grew up in a religious and conservative home in a poor area of Philadelphia, but did not adopt racist attitudes until he saw his friend killed by black gang members in school and had his own life threatened.

Fleeing the school, he received no support from his father, whose response was to hurl invective at him. Eventually getting a poorly-paying job in a donut shop and having a pregnant girlfriend, Martinez recalled that at that vulnerable moment in his life, he needed acceptance, love and someone to guide him.

He became attracted to David Duke's Ku Klux Klan, though he

pointed out that he could as easily have been swayed by the Moonies or any other cult. Under the influence of the KKK he became immersed in anti-Semitic and Holocaust-denial material.

In 1981 he met Robert Jay Mathews of the Order, the group which assassinated Denver talk show host Alan Berg and which planned armored cars heists involving millions of dollars.

Martinez said The Order had compiled a list of murder victims, including a representative of anti-racist groups and many Jews, including Henry Kissinger and executives at U.S. television networks.

Shootout

His acceptance of counterfeit money from Mathews was to land him in jail and change his life again.

The trauma of being arrested and being put in handcuffs in front of his young children, the bleak future of a life in jail and the horror he felt when he learned that Mathews intended to murder the government's witness, prompted him to turn FBI informant, Martinez said.

His evidence led to the arrests of several members of The Order and Mathews eventually died in a shootout with federal agents.

After his decision to turn on his former compatriots, Martinez suffered depression and loneliness. He credited the Simon Wiesenthal Centre and the Anti-Defamation League in the United States for pulling him through. "People started to care for me and treated me like a human being," he said.

In 1986, he began to lecture about his experiences. "When I go into a crowd of 2,000 teens in high schools and get a standing ovation and girls

hug me, it's very emotional and makes you more determined to get the story out," he said.

He said he gets most emotional when talking to Jewish students. Their warm response and the respect they show him "makes me feel ashamed of myself and feel dirty that I was working for the people who would wipe them out."

Martinez said that despite their anti-black and anti-government attitudes, the radical right's "main target is Jews. Don't let them tell you different."

In his address, Dunphy pointed to the danger that Canada's young racists may become more violent as they see their current activities of telephone hotlines, protests and meetings fail to accomplish any political change.

He pointed to recent arms seizures and to the firearms acquisition certificates obtained by young members of white supremacy groups as ominous developments.

The evening program was co-chaired by Rhonda Gilbert, Daniel Lyon, Rodney Miller and Glen Shear.

Part of the program included presentation of a \$10,000 cheque to the Wiesenthal Centre from the Government of Canada by Neil Drabkin, a spokesman for the Ministry of Multiculturalism and Citizenship.

Clarification

A story in the March 18 *CJN* on the apology issued by North York Board of Education trustee Stephanie Payne for an anti-Semitic slur mentioned a speaker who supported Payne at a public meeting as saying that Judah Benjamin kept over 100 black slaves. The story incorrectly stated that Benjamin was an early Canadian settler. In fact, he was a leading political figure in the U.S. Confederacy. The error was *The CJN's* and not the speaker's.

Name Game

There is a story in almost every Jewish surname and Toronto lawyer FRED M. CATZMAN has been researching their origins over the past few years. Mr. Catzman reports on his research in *The CJN*.

BREUER — KRAUSZ

Elsie Breuer, of Montreal, sent me a charming letter and propounds two surnames for the price of one (postage stamps).

Breuer means a brewer. It is often spelled Breier, Breyer and Brauer. Braverman has the same meaning.

Krausz means curly-headed, a condition which should require less frequent trips to the hairdresser thereby reducing overhead expense.

Kreisel and Kreislser have the same origin.

The automobile maker Chrysler was originally Kreisler.

WIDELC — WIDELITZ

Stanley M. Diamond, of Montreal, is a dedicated genealogist, who enquires about the surname of his paternal grandmother — WIDELC.

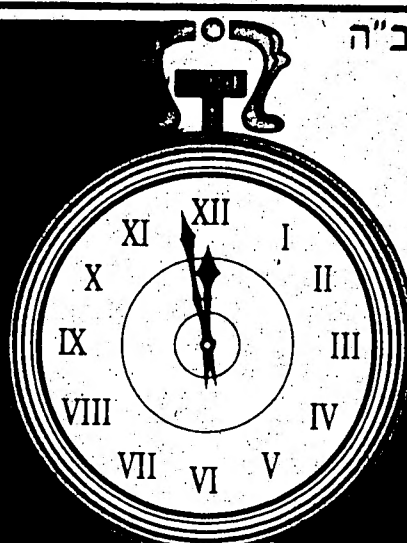
He has verified that it is the Polish term for an "eating" fork as distinguished from a tuning fork and pitchfork. He assumes that the word was introduced when people stopped eating with their hands, but wonders why it was chosen as a surname.

It probably described a dealer in forks. The German equivalent is Gabler, which in turn derives from Gabel (a fork).

This interpretation is consistent with the name Loeffler (a dealer in spoons) which has an English counterpart — Spooner.

And to complete the table setting we should recall the German aircraft of World War II — Messerschmidt, which translate literally to a knife maker. In English it would be Cutler.

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Israeli's ballet pale imitation

By PAULA CITRON

Iranian-born, American-trained Ali Pourfarrokhi has taken an aggressive stand since taking over Alberta Ballet five years ago.

The artistic director wants to build up a unique repertoire to make his dancers look good and couple this with more touring to raise the company's profile nationally and internationally.

Alberta Ballet's recent visit to Toronto's Premiere Dance Theatre is a clear indication of Pourfarrokhi's vision. Two of the three pieces were original commissions — Pourfarrokhi's moody and introspective *Journey* and Alberta-based choreographer/dancer/actress Denise Clarke's eccentric *Feed Me*. To round out the program was an award-winning work of some reputation, Domy Reiter-Soffer's *Equus*, based on the well-known play by Peter Shaffer. In fact, the evening was built around the latter.

Alberta Ballet has a tough row to hoe in the Canadian dance scene. With just 18 dancers, the Calgary-based company's chamber size limits the repertoire to one-act ballets while its comparatively small budget restricts the choice of works. Given these, far-from-perfect conditions, good dancers are not going to rush to Calgary unless they feel the repertoire is sufficiently stimulating.

Equus, which the *New York Daily News* called "the best ballet of the year," fits right in with Pourfarrokhi's mandate. Alberta Ballet is the only Canadian company performing the work and his dancers tend to show themselves off better in more narrative ballets.

Israeli-born Reiter-Soffer has

produced over 40 works for companies all over the world but is known particularly for his one-act story ballets. *Equus* received its premiere in 1980 after Reiter-Soffer badgered Shaffer for years to allow him to create a dance piece based on the acclaimed 1973 play.

Unfortunately, this is where Reiter-Soffer's *Equus* runs into grief. The passage of time makes a big difference in esthetics. Twenty years ago, *Equus* was shocking and provocative; today it seems dated.

The story concerns a lonely teen-aged stable boy who invests his horses with god-like status and then blinds them because his sexual desires cannot withstand the censure of their watching eyes. In 1973, the imaginative use of actors as horses was brilliantly innovative; in 1993, dancers portraying animals seems routine. For audiences used to abstract ballets, graphic story-telling appears almost simplistic. Nonetheless, setting aside the throw-back sentiment that *Equus* evokes, one must acknowledge that Alberta Ballet gives Reiter-Soffer his fair due.

The two key roles are the boy Alan Strang (Dennis Lepsi) and his psychiatrist Martin Dysart (Jay Brooker) and they are strong portraits. Lepsi moves convincingly through an avalanche of emotions from catatonia to rebelliousness to passionate ecstasy as Dysart probes his past. Particularly moving is the orgiastic duet between Alan and his favorite horse Nuggett (John Kellner) the culmination of the young boy's religious and sexual fantasies. Dysart is given movements that push, pull and manipulate and throughout the ballet he is the firm anchor of Alan's wild

imaginings. The psychiatrist's epiphany is the ballet's closing solo when Dysart realizes he envies the boy's communion with the gods.

Barbara Moore dances the role of Jill, the object of Alan's lust, with suitable coolness. Also interesting is the portrayal of Alan's frigid, religious fanatic mother (Cherice Barton) and his frustrated father (Andreas Bjorneboe) who takes his anger out on his son. All entrances are restricted to a centre stage back opening which the choreographer uses to advantage with the haughty parade of high-spirited horses or the timid, bewildered creeping of Alan's parents.

One can't help feeling, however, that Reiter-Soffer wanted to do *Equus* because of the horses. Their choreography is the most powerful and although he uses conventional "horse-isms" such as stamping and prancing, Reiter-Soffer also manages to make the animals proud, stately and full of raw male energy. The choreographer is also responsible for the design of the ballet, not surprising since Reiter-Soffer is an artist of note. His costume for the horses is brilliant, as is the moody-gray curved backdrop with its rolling storm clouds. All are enhanced by Nicholas Cernovitch's dramatic lighting design and Wilfred Josephs' original score.

Nonetheless, if a new medium can't shed fresh light on a subject, why bother to tackle it at all? In the final analysis, although Reiter-Soffer's ballet contains much of interest, the parts are greater than the sum. The ballet *Equus* is only a pale imitation of a literary masterpiece whose impact has dimmed with the years.



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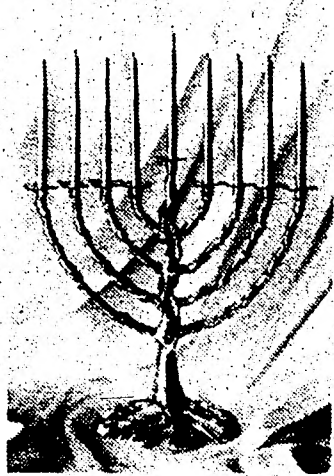
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Inside

The Canadian
Jewish News

Canada

CJN Exclusive

Esther Delisle

French Canadian political scientist Esther Delisle came into the public eye when a furore erupted over her Laval University doctoral thesis, an in-depth study of Quebec anti-Semitism from 1929-39. The thesis, which she successfully defended last year, was adapted into a book, *The Traitor and the Jew*, which was recently published in English.

CJN reporter Frances Kraft spoke with Delisle last week at B'nai Brith Canada offices in Toronto.

Delisle had spoken at Beth David B'nai Israel Beth Am Congregation under the joint auspices of the shul and B'nai Brith's League for Human Rights.

CJN: What was the reaction to your thesis?

Delisle: Mostly anger and disbelief. Anger because if what I say is true, I should shut up. Or [people said] I lied. It's not true. It cannot have happened in Quebec. It's true that it's painful to look at naked hatred, anti-Semitism and racism. Then the French Canadian is the traitor and he doesn't belong to humankind any more. So you see, he doesn't fare much better than the Jew in this ideology. I'm sure that it's difficult to see it for what it was, a nihilistic delirium, but I don't feel responsible for what they wrote. I wasn't even born at that time.

Another problem I encountered, and it may be true of English Canada too, is the terrible conformism in universities. There is one set interpretation of history, and it's very difficult to bring a new interpretation.

CJN: They're supposed to be the intellectual elite.

Delisle: Ha, ha, ha, ha. Professors I talked to always had the same reaction: "Why are you doing this?" And it was visceral, the reaction. It was almost physically painful for them. I could see it in their faces. Wow! They knew it was a taboo. They knew that one should never touch that topic. One professor told me I was committing academic suicide.

CJN: What led you, a non-Jew, to study at the Hebrew University of Jerusalem from 1984 to 1987?

Delisle: For a long time I wanted to do a PhD and live abroad.

[Studying in Israel] wasn't planned. In 1982 I went to Israel because the trip was so cheap, and that's the honest truth. At the time I was a teacher of political science in CEGEP. I knew almost nothing about Judaism and Israel. It was the best trip of my life. I fell in love with that place. I said, "What a crazy bunch." I decided that if I have the opportunity to do a PhD abroad, it's going to be in Israel.

CJN: Why did you choose to study Quebec anti-Semitism for your thesis?

Delisle: I always had a fascination for the murderous utopias of the twentieth century. Why it was there, I don't know.

If I had written a dissertation on the fall of the Roman Empire, probably nobody would ask me why I'm interested in the Roman Empire, and nobody would suggest that my grandfather was Italian. But because it is anti-Semitism, this question is always asked.

When I taught at CEGEP, I gave a course on political ideas in Quebec. I tried to bring fresh insight to Quebec history, so I started reading about the 1930s, and then I suspected that a lot had been swept under the carpet.

It was often suggested that maybe [nationalist hero Canon] Lionel Groulx in *Le Devoir* had been anti-Semitic. I said, "How interesting," and I wanted to do research on this topic.

Jacques Zylberberg, who later became my academic adviser, said, "Why don't you do a PhD about it?" It has often been suggested that he put it in my mind, the Jew, and convinced me to do it. It's not true. It was my idea. It was my own interest. He just told me that it was possible to do a PhD on this topic.

CJN: When you were growing up in Quebec City, was anti-Semitism an issue in your home?

Delisle: I remember that when I was a kid and I did something bright, but bad, my [late] mother

would say "ma petite juive," my little Jewess, but I had no idea that this word was about real people. It was an adjective for me, like nice, or honest, or funny.

My mother was convinced that Jews were good doctors and good businessmen, but it wasn't hateful. It was a sort of common prejudice. Unverified, but not hostile.

She never boycotted, for example, one of the biggest [Jewish-owned] department stores in Quebec.

CJN: What does your family think of your thesis?

Delisle: They were supportive. I know that for one of my aunts, it wasn't easy, because she's very, very nationalist. She had a sort of divided loyalty, and I'm glad to say she remained loyal to me. They realized that the hostility against me wasn't normal.

CJN: Is the general feeling that if you are anglo and Jewish, you're not a Quebecer?

Delisle: You're not part of the tribe. At least in Richler's case it was obvious.

Then there was that sort of blackmail when people would summon the anglo leadership and the Jewish leadership to say publicly that they disagree with him. Who's going to ask the St-Jean Baptiste Society to state publicly that they disagree with me? As if they were responsible for what I write. That's a sort of tribalism that I don't like.

Richler can write whatever he wants. No Jewish organization should rush to a radio station saying, "We disagree with him." Like we are the good Jews, not the bad Jews.

He is the only one responsible, just as I am the only one responsible for my dissertation.

CJN: Is the attitude to francophone Jews any different?

Groulx has no influence now whatsoever, but if so, what is the fuss all about? If this man is properly irrelevant in the '90s, why is it that you cannot say anything wrong about him?

CJN: How much anti-Semitism is there in Quebec today, as opposed to a feeling of separatism and wanting to preserve a good self-image?

Delisle: I think more than anything else it's a matter of preserving a good image. You know, anti-Semitism is sometimes considered like a venereal disease. It's always in the neighbor's family that it happens, not at home, not right in the family. I guess that French Canadians, like anyone else, have their skeletons in the closet.

Few newspapers now would dare print what *Le Devoir* for example printed in the '30s on the front page — dirty, big crooked nose, big crooked fingers, mentally ill — it's so vulgar. And these people were educated.

And the mission of *Le Devoir* was to educate people. Thank God people did not want to be that educated. These people failed. Everything they advocated, like deporting the Jews, didn't happen. That's great, but at the same time you can still hear things today like, "the Jews take up too much space; they are too pushy, they don't want to assimilate," which is hilarious, because it seems that there's a very high rate of intermarriage, so I guess that they are assimilating all right.

CJN: Do you see other evidence of assimilation by Jews into Quebec society?

Delisle: In the '30s Jews learned French and Frenchified their names, and that scared *Le Devoir* and *L'Action nationale* to death. What they wanted were Jews very different, dressed in black, and speaking Yiddish, because you can recognize them.

Many of them learned French, at least to get along with their customers, with their neighbors.

That was the sort of thing that infuriated *Le Devoir* at that time, and they always warned their readers [about Jews who appeared to be French Canadians]. That was the real problem with *Le Devoir* and *L'Action nationale* and Groulx and all these people. Jews that were so similar to French Canadians.

CJN: Is there a difference among Quebecers of different socioeconomic levels?

Delisle: My hypothesis was that it's mainly from educated people. *Le Devoir*, *L'Action nationale*, *Jeune-Canada* and Groulx, they were educated. They were the cream of the crop. And in Nazi Germany the most vicious people were the judges and the lawyers who gave the orders to the others.

CJN: How do you combat racism among educated people?

Delisle: I have no idea. Very often [this attitude] is impervious to reality.

CJN: Do you have any feelings about the future of the Jews in Quebec?

Delisle: I think it's going to depend on the political situation. If the PQ achieves independence, then I think there will be another exodus, and not only of Jews, of French Canadians too.

In a way anglos and Jews have lost the battle for public opinion. I cannot see a French Canadian leader defending them. Maybe some will advocate that anglos can put bilingual signs inside their own shops, but that's crumbs.

[I don't foresee] outright hostility, but rather indifference.

CJN: How did the Jewish community react to your book?

Delisle: I don't like to use the words, "Jewish community." It's a fragmented group, but I think that from the Jewish establishment, the attitude was, "Don't rock the boat. Why talk about the past? It's going to upset the French Canadians and nationalists won't like it."

But then some of them showed some interest, and I think some were shocked to learn that they had been lied to for so many years.



CJN: What did you think of Mordecai Richler's book?

Delisle: I found it funny. He has this keen and unforgiving eye for ridicule, and that's part of the reason, I think, why his book hurts so much.

He was criticized for writing the book for money, which is funny. Who's going to write a book to go bankrupt? I thought, "Here we go, the Jew did it for money." No journalist dared to suggest that I wrote my book for money, but the fact is, I did. But maybe because they knew I wasn't Jewish, it wasn't an issue. I think Richler was right when he said that he would have earned much more money writing a script for Hollywood.

I think that many things he said were true. His book brought up many questions such as, "Who is a Quebecer?" And it was said that he wasn't a Quebecer.

Delisle: I know nothing about it, but I'm afraid it doesn't make a real difference. Jews are considered what is called a cultural community.

As far as the Jews are concerned, it doesn't matter if their family has been in Quebec for 10 generations or one, they are not part of the majority. In some cases their families have been in Quebec longer than mine, but [even though I had an American great-grandmother] most of the time I'm considered a pure laine — pure wool, whatever that means. And they're not.

CJN: To what extent are modern attitudes rooted in the history that you were researching?

Delisle: If they are rooted in history, why this reaction? Why the furore? How is it that so many people feel so threatened by what happened in the '30s?

I'm ready to concede that probably Lionel

Netanyahu goes on attack following Likud victory

JERUSALEM (JTA) — Benjamin Netanyahu, the charismatic politician who won the Likud party primary last week, has lost no time in going on the offensive, telling cheering supporters he hopes to bring down the Labor-led government as soon as possible.

"We would like to bring early elections," Netanyahu said after results of Wednesday's election for chairman of the opposition party were announced.

Netanyahu, 43, received 52.5 percent of the vote, double the number garnered by his archrival, former Foreign Minister David Levy. Levy refused to congratulate Netanyahu after the results were announced.

Since just 40 percent of the vote was needed to win the primary outright, a runoff vote was unnecessary.

Knesset member Ze'ev "Benny" Begin

received 15 percent of the vote, and Moshe Katav, a former Cabinet minister, came a distant fourth, with 6.5 percent.

More than 150,000 of the party's registered members cast ballots, amounting to a turnout of 68 percent. That is considered high, since this was the first time the party has held a nationwide primary.

The triumph for Netanyahu, who has served as Israeli ambassador to the United Nations as well as deputy foreign minister, followed a campaign full of mudslinging between the top two contenders.

Netanyahu, who was educated in the United States, ran an American-style campaign and appeared at times to be emulating the down-to-earth, people-to-people campaign style of U.S. President Bill Clinton.

Like Clinton, Netanyahu had to grapple with

public scrutiny of his private life. But Netanyahu went a step further than Clinton, confessing on national television that he had been conducting an extramarital affair.

Netanyahu said that as Likud's leader, he would try to prevent an Israeli withdrawal from the Golan Heights, improve the security situation and bring down the Labor-led government.

"The function of an opposition in a democracy is to make sure the government assumes that (opposition) role as soon as possible," he said.

"We think there are real questions to put before the people: the questions of security, the questions of the future borders of the State of Israel, the questions of the way we run the economy. All these questions should be brought to the voters as soon as possible and that will be my goal," said Netanyahu.

Police Inspector General Ya'acov Turner,

meanwhile, defended himself against charges he deliberately delayed the results of a police investigation into the "Bibigate" scandal until after the primaries because he felt intimidated by Netanyahu.

The police had pledged to publicize the outcome of a probe into Netanyahu's allegation he was blackmailed over an extramarital affair by a "Likud higher-up." While Netanyahu never named the "higher-up," he implied Levy was behind the plot.

Levy insisted that results of the police investigation would show Netanyahu had lied and would fatally damage his political credibility. Levy's allies said Turner's delay in releasing the results was a deliberate effort to protect Netanyahu.

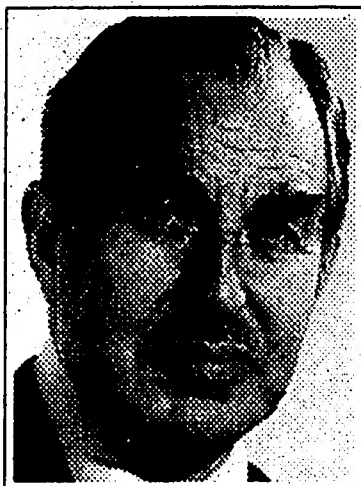
But the police chief said the inquiry had been prolonged because new information had surfaced.

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Recently, Prime Minister Rabin met with leaders of world Jewry in Jerusalem to discuss the indispensable role of the Israel Bonds program. Below, leading members of the Israeli government, discuss Israel Bonds:



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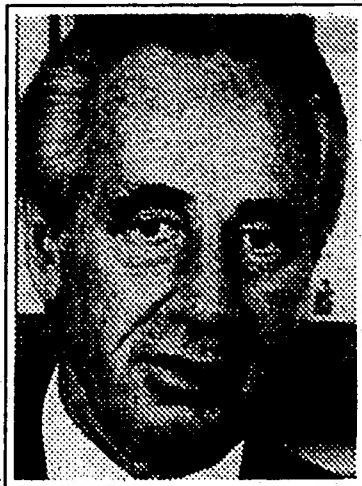
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World

Tragedy hovers over start of mayor's conference

JERUSALEM (JTA) — A conference of mayors from around the world began on a somber note when the host, Mayor Teddy Kollek, announced to his guests on the first day of discussions that an Arab terrorist had just stabbed five Jerusalem teenagers and a principal at a local high school.

Ironically, the week-long conference's theme was titled Challenges in Governing the Multi-ethnic City.

Kollek, who kicked off the conference, left after news of the attack broke and returned an hour later to the group of 23 visiting mayors.

"As you all know, it is difficult to live in a heterogeneous city. Like you, we are trying to find solutions to our problems," Kollek said.

"If ever there was a multi-ethnic city, it is Jerusalem, whose citizens represent the three great religions and many dozens of cultural and national backgrounds," the 82-year-old mayor said.

Of course, he added wryly, "Not all of these citizens want to live together, but when they realize they must, they learn to. And the learning process is assured by proper governing."

The key to co-existence, he said, "is to recognize the rights, as well as the diversity, of all residents."

The delegation of mayors approved a statement condemning the attack on the ORT John F. Kennedy vocational school in the Talpiot neighborhood of eastern Jerusalem.

The 13th annual Jerusalem conference, sponsored by the American Jewish Congress, the U.S. Conference of Mayors and the Hanns-Seidel Foundation, was made up of mayors from a variety of countries.

Though the size and character of their respective cities vary widely, all of the officials have had to cope with ethnic tensions of one sort or another.

Of Jerusalem's 570,000 residents, Kollek noted, 72 percent are Jewish. The remainder are either Muslim or Christian.

Within the Jewish community, a large percentage are religious, but to varying degrees. There are also many secular Jewish residents.

There are some 40 Christian denominations here as well, each with its own clergy, dogmas and rituals. The Muslim population, though not as varied in sects, also strongly influences the city's flavor and culture.

The result, said Kollek, "is a mosaic, not a melting pot. The groups are separate, but equal. Any attempts to forcibly integrate the population would be futile."

"The Greeks won't integrate with the Armenians; the Catholics won't mix with the (Greek) Orthodox; the Jews won't mix with the Arabs. That does not preclude good neighborly relations, however."

To illustrate his point, Kollek referred to a nearby park, where Arab and Jewish children rollerskate on the same rink.

"The parents watch from the sidelines as the kids skate, and often they will strike up a conversation with one another. The same is true of religious and secular Jewish parents who stroll through the park on a warm evening. Brief encounters like these add to good will," Kollek said.

The mayors caught a glimpse of co-existence, Jerusalem style, during a visit to a health center in the Sheikh Jarrah quarter in East Jerusalem.

In his greeting to the group, Dr. Nafez Nubani stated: "This is not only a medical center but a symbol of humanitarianism. It is a bridge between the people living in this city."

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Holocaust museum opens

By CINDY CHARKOW

LOS ANGELES — On Feb. 8, the doors to a 165,000-square foot museum at the Simon Wiesenthal Centre opened to the world as an institute of learning.

The Beit Hashoah — Museum of Tolerance is a technical wonder — a multi-dimensional presentation of the Holocaust, World War II and present-day society.

Rabbi Marvin Hier, the Centre's dean, says the museum's message is that hate can exist anywhere and can affect everyone. "It is important that the museum show the atrocities in other countries without diluting the uniqueness of the Jewish tragedy. There isn't another museum of this magnitude and teaching ability.

"The museum's goal is to provoke, challenge, question and communicate."

The museum focuses on two main themes: the Holocaust and the history of racism and prejudice in North America.

As you enter the museum you are confronted by the Tower of Witness, a magnificent sculpture by Ami Shamir. Imbedded in this rendering of Jacob's Ladder are more than 2,400 family photos found in Auschwitz after liberation. The photos once belonged to the camp's victims.

The Tolerance Centre is one of the museum's three main sections. As you enter this area, you see two doorways marked "prejudiced" and "unprejudiced." Despite the choice of doors, the message is that subconsciously we all have prejudices. Therefore the "unprejudiced" door is always locked and the word "THINK" is written above it.

Once through the "prejudiced" door there are more than 25 modern audio exhibits and interactive computers to teach tolerance. A large computerized map of the United States shows the different hate groups throughout the country and their current activities.

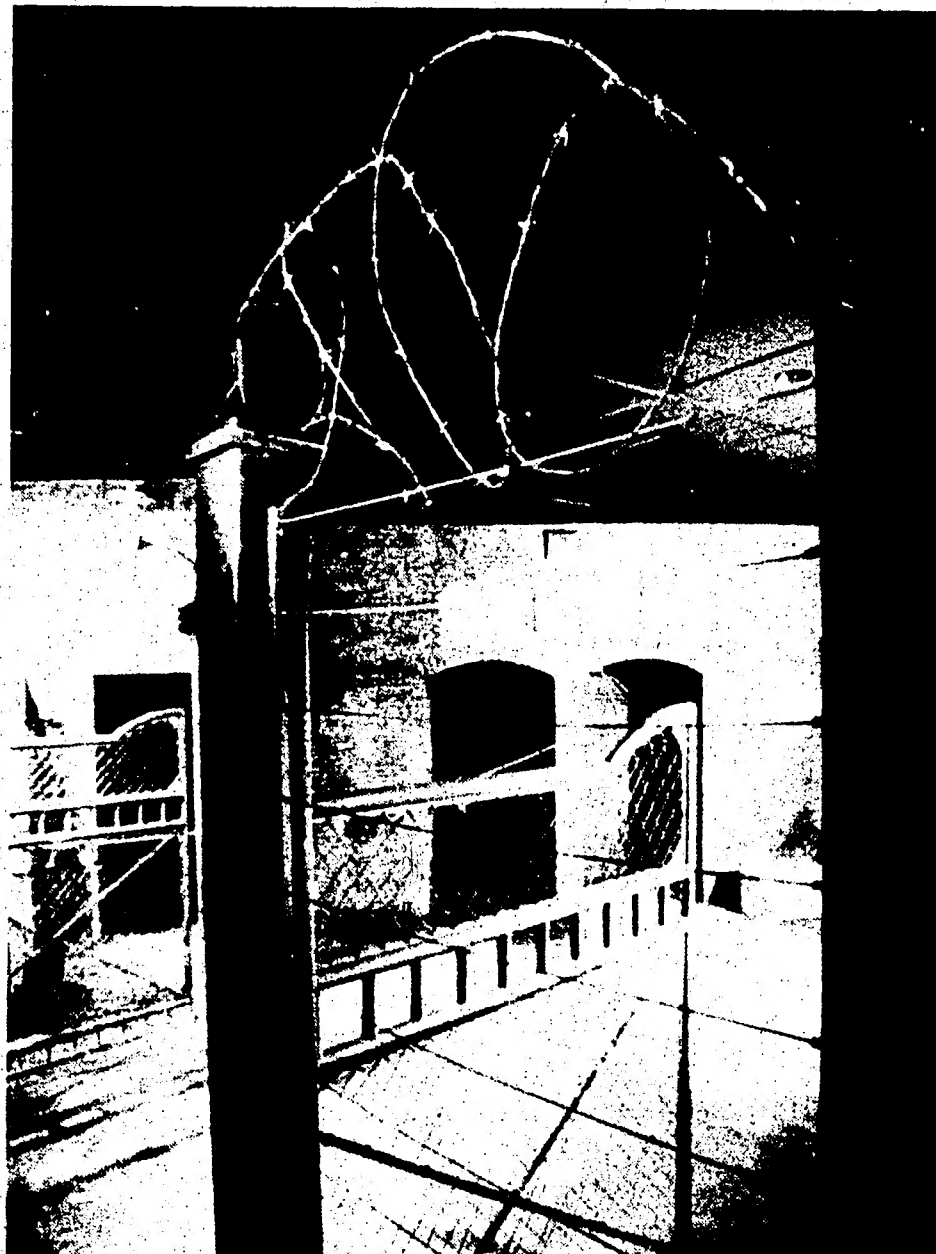
The Beit Hashoah is the largest section of the museum and walks us back through history. Each visitor receives the passport photo of a child victim of the Holocaust and relives his or her story through archival film footage and re-enactments. In the end you learn their fate.

The third section of the museum is the Multi-Media Learning Centre, designed for personalized research on the Holocaust, World War II and anti-Semitism. Scholars can expand their knowledge of these areas through visual and audio information gathered from around the world and

stored in the museum's archives.

Also in the museum is a 324-seat theatre for lectures, seminars, special film screenings and conferences. Another gallery will have regular rotating exhibits.

Outside the museum is a wonderful Memorial Plaza. An 18-foot menorah stands before a large Corinthian wall inspired by the Vietnam Memorial in Washington, D.C. Names of the Nazi concentration and death camps, the ghettos and cities destroyed, are engraved in perpetuity. Here people can contemplate what they have just seen in the museum.



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Politicians join community in memorial for Friedberg

By DAVID LAZARUS

MONTREAL — Politicians from all levels of government and ordinary members from the Jewish community came to the Beth Tikvah Synagogue in Dollard des Ormeaux (DDO) last week for a community-wide memorial for Jason Friedberg, a native son who was murdered March 7 in Israel.

Most of the estimated 1,000 who signed a memorial book or simply listened quietly to the service never met Friedberg, who was 24.

But as several speakers suggested — including his father, Herbert — those who learned of Jason's character and life also felt the tragedy as their own.

Frank Cwilich, a former basketball coach of Jason's at Herzliya High School and a close friend, said Jason, ultimately, fulfilled his dream to live out his life in Israel.

"But how sad and tragic that this vision came true so prematurely."

Occasionally, there was the sound of muted sobbing during the lengthy, two-hour memorial, especially when Avraham Blanshay, a close friend, talked poignantly and in very personal terms about the Jason he remembered.

Blanshay spoke of the forces of faith, friendship, family and fate that shaped Jason's life and ultimately, gave meaning to his death, despite the immense tragedy.

Blanshay, at times, struggled to maintain his composure. But he used several anecdotes to give testimony to his friend's unshakable belief in God, truth, and justice, as well as his forgiving nature, devotion to his family, and a playful and strongly emotional side, despite outward appearances to the contrary.

In the simplest terms, Blanshay said, he lost his best friend. "We were two guys who loved each other like brothers, and more than most brothers."

In stark contrast to Blanshay, Rabbi Avrum Neumark of the synagogue's Hebrew Foundation School, was in no mood to forgive. He cried out for revenge to the point of straining his voice.

"Let the blood of the fallen scream in our hearts!" he shouted. "Jewish blood is not going to be a negotiation for land for peace!"

Herbert Friedberg, attending the service with wife, Dena, children David and Jennifer, and other family members, recalled again the fateful days in Jerusalem immediately following his son's death and how his emotions changed from "pure rage" and lost faith to new-found strength and solace after speaking with religious leaders and Jason's many friends.

"Jason affected thousands of people, and we got stronger and

stronger," he said. "We were enveloped in a cloud of strength and love."

He said, "I truly believe God needs him more upstairs."

Most of the other speakers, including those from government, spoke briefly, mostly conveying their condolences but also calling for reason at a time when the temptation is to react viscerally.

Multiculturalism Minister Gerry Weiner, who represents the federal riding where the Friedbergs live, said while "there is more than enough reason to hate" those who committed the murder, "to stoop to their level would give them victory."

Weiner said, "only through a secure peace, can we truly honor his [Jason's] sacrifice."

Other politicians expressing their sympathies included Mount Royal Liberal MP Sheila Finestone, who sent a telegram, DDO mayor Ed

Janiszewski, and provincial Transportation Minister Sam Elkas, MNA for Robert-Baldwin, which encompasses DDO.

Elkas, who is of Syrian heritage, conveyed the sympathies of the provincial government and described Jason's calling in Israel as a "mission of peace."

Israeli Consul-General Itzhak Levanon called Jason's death "a collective and national tragedy" and vowed that the "long arm of Israel" would seek justice. "Jason harmed no one," he said. "They shot him because he was an Israeli Jew."

In the view of the Beth Tikvah's Rabbi Mordecai Zetiz, Jason was killed because he represented all those qualities "you can't get with hatred" — honesty, integrity, menschlichkeit, and family.

"There is no explanation for death, no rhyme or reason," he said. "The best we can do is find meaning in his life."



Israeli soldiers cling to each other as they mourn at the grave of fellow soldier Yehoshua Freidberg. [RNS photo/Reuters]

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Ezer Weizman elected Israel's new president

JERUSALEM (JTA) —

The election of Ezer Weizman to be Israel's seventh president is being seen here as a much-needed victory for the beleaguered Labor Party.

Weizman, 68, a national war hero and former defence minister known for his outspoken individualism, was elected by the Knesset on Wednesday in a 66-53 vote with one abstention.

But his victory over Likud Knesset member Dov Shilansky came only on a second ballot after an invalidated first ballot, in which more votes were cast than the number of Knesset members.

While Israel's presidency is a largely symbolic office, the victory is seen as important for the Labor Party, which has come under intense criticism for its inability to curb an unrelenting wave of Arab violence.

Although Weizman was favored to win, tension was injected into the race after the Knesset voted last week to lift the immunity of Deputy Religious Affairs Minister Raphael Pinhasi of the fervently Orthodox Shas party.

Shas party leaders had threatened to punish Labor for voting against Pinhasi by voting against Labor's presidential candidate.

Upon learning the outcome of the vote, Weizman said he called Shilansky "to congratulate him for the way he fought the battle, and he fought it to the bitter end."

The Likud also sent a message of congratulations to Weizman, a sharp contrast to the bitter denunciations it issued when Weizman's candidacy was announced in January.

At the time, Likud labeled Weizman as a "superdove" who was willing to see Israel take unacceptable risks for peace.

The president-elect said he did not want an elaborate celebration of victory because of "the situation in Israel today." He was referring to the wave of violence that has engulfed this country in recent weeks.

Weizman refused to comment on the peace process and other policy matters until he takes office in May.

Egypt's ambassador to Israel, Mohammed Basyouni, warmly congratulated Weizman on Wednesday, saying he is well-known as the "architect of the peace process between Egypt and Israel."

"I think he will also be helpful in achieving a comprehensive peace in our area," Basyouni added.

But it was sharp differences with Begin over the peace process that prompted Weizman to resign from his post in 1980. He left the Likud and later formed the short-lived Yachad faction, which later merged with Labor.

Since his association with Begin, Weizman has moved decisively leftward politically.

Weizman has called for negotiations with the Palestine Liberation Organization, the establishment of a Palestinian state in the territories and the withdrawal from the Golan Heights.



Ezer Weizman

In 1990, Weizman was accused by Prime Minister Yitzhak Shamir of having illegal contacts with the PLO. Shamir tried, without success, to oust him from the Cabinet.

In February 1992, Weizman announced he was quitting politics, saying, "I've come to the conclusion that I've reached a point in my political life where I've contributed what I can."

At the time, Weizman was said to be disillusioned with the Labor Party and still grieving over the death of his son, Shaul, in a car accident the year before. The death was considered a particular tragedy because Shaul had survived serious injuries in the 1969-1970 War of Attrition along the Suez Canal.

Weizman comes from one of the most illustrious Jewish families of the pre-state Palestinian yishuv. His uncle was the Zionist statesman Chaim Weizmann, who became Israel's first president.

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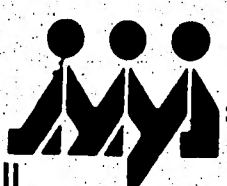
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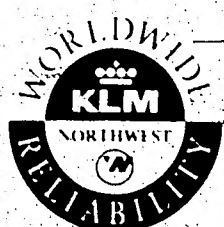
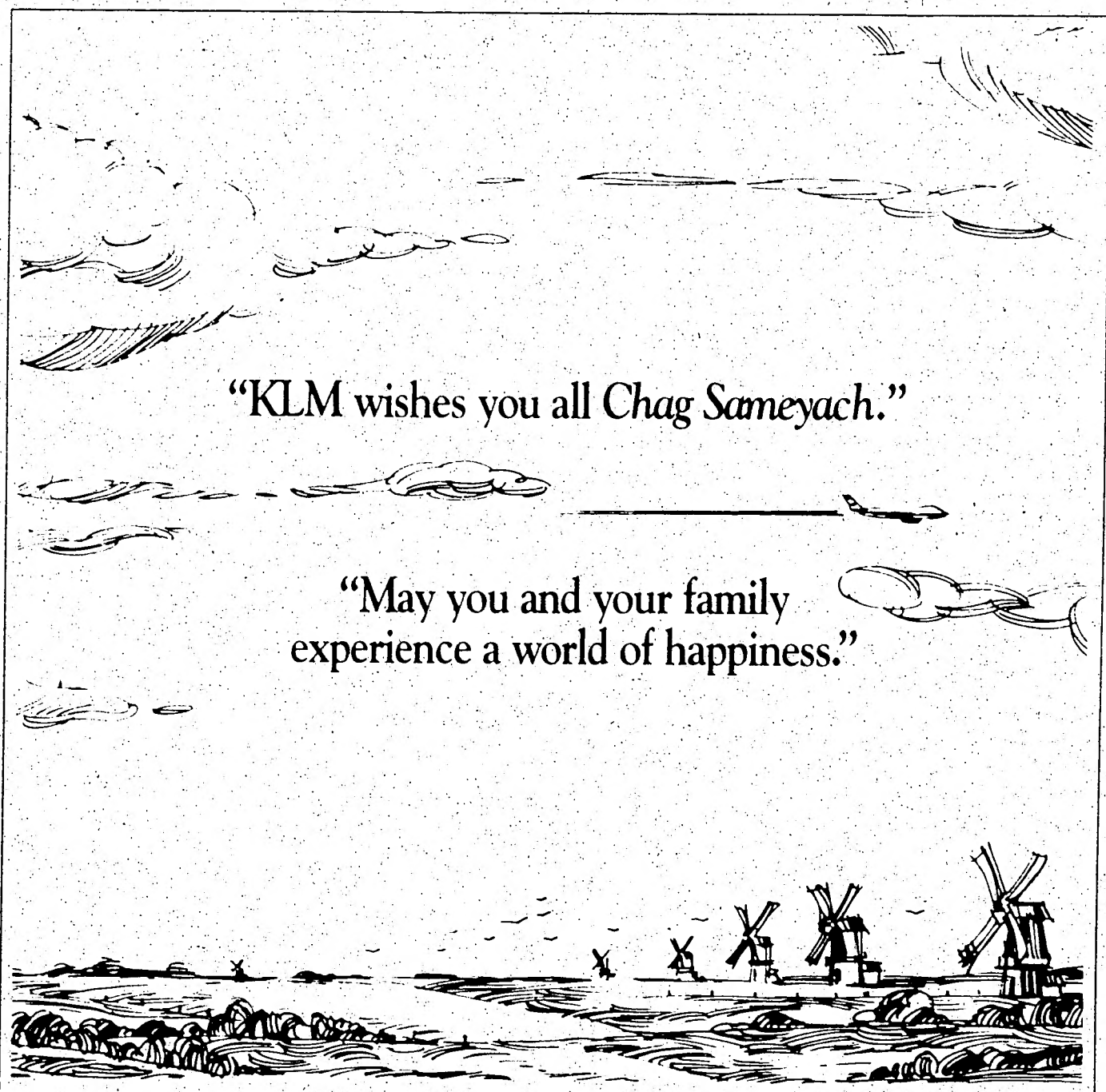
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Wave of violence splits Israel into left, right camps

By DAVID LANDAU

Under the pressure of increasing violence against Israelis, the political divide that runs like a fault line through this society became, literally, a question of life and death for some last week.

The lives on the line, though, were not just Israelis, but also Palestinians, particularly those who have rampaged through the streets or broken into schools.

The right wing, dissatisfied with the government's response to the current wave of violence, has called for settlers to take the law into their own hands.

But the Left, as well as the army and police, have warned the heavily armed population of settlers against using their weapons casually.

The ongoing dispute exploded into agonizing reality when a West Bank settler shot dead a Palestinian whose hands and feet had been bound after he stabbed and lightly wounded another settler.

The settler said he acted after he saw that the Palestinian was concealing a grenade and feared he would use it.

Almost immediately, Israel's right flank and left flank lined up in defence and in opposition to the settler, who was arrested by police.

For the "Left," a loose term meant to include

those aligned with the present Labor-led government and much of the legal establishment, the current spate of Palestinian attacks poses a tough test for the democratic and judicial foundations of Israel.

For the "Right," an equally loose term designating the opposition Likud party, its right-wing satellites and some of the religious parties, the key value in this struggle is the survival of the state itself.

The Right maintains that the state's very survival is at stake and that, when combating Palestinian terrorism, the rule of law must take second place.

Rafael Eitan, leader of the right-wing Tsomet party, defended the killing, setting forth the bald demand that knife-wielding attackers should not be taken alive.

According to the Right, the message to the Palestinians must be that Israel's deterrent strength has in no way been weakened or impaired by the series of attacks on soldiers and civilians in recent weeks.

Rightist leaders were quick to quote the rabbinic saying: "He who comes to kill you, rise up first and kill him."

But the Left saw the killing as an extra-legal and extra-judicial murder. They argued that the Palestinian had been overcome and in effect arrested, but denied a trial, something granted by

a democratic society to even the most heinous criminals in its midst.

Knesset Member Dedi Zucker of the left-wing Meretz party said he supported the rabbinic adage of self-defence, but cautioned: "That does not mean that we become a criminal gang instead of a state."

A would-be killer can and should be killed, Zucker explained, so long as his attack is in progress.

But once the attacker has been overcome, then due process of the law swings into effect, said Zucker, chairman of the Knesset law committee.

The alternative would be the law of the lynch mob, he added.

Coincidentally, minutes after the West Bank shooting, Israel's High Court of Justice delivered a decision relating to the killing of two terrorists in an incident seven years ago and upheld the principle that any Israeli who sought to get around the law was not to be tolerated.

The court ruled that Yossi Ginosar, a former official of the Shin Bet, Israel's domestic intelligence agency, could not be appointed director-general of the Ministry of Housing because of his involvement in the 1986 scandal in which two Palestinian terrorists were killed by the Shin Bet.

The terrorists were among those who hijacked a bus from Tel Aviv to Ashkelon. After the bus was stopped, stormed and overpowered by the

army, Shin Bet agents led away two surviving hijackers and beat them to death.

At first, security officials claimed the two had died when the army stormed the bus, but well-publicized photographs proved that claim to be false.

Ginosar, who was not present at the incident, led a complex and lengthy Shin Bet effort to mislead an official commission of inquiry and put the blame on a senior army officer.

The court held that Ginosar had "undermined the foundations of the judicial process" and of democratic society.

Between the actions of the settler, responses by Knesset members and the court decision, Israelis were confronted last week with starkly different views about the moral essence of their state and society.

Prime Minister Yitzhak Rabin, seeking to rally and hearten a demoralized public, urged a return to the spirit of 1948, when the Jewish community of Palestine closed ranks and "became a fighting society" to win its independence and ward off the Arab threat.

Rabin called on teenagers to learn self-defence and urged older people to volunteer for the Civil Guard.

Rabin's overall message to the nation was to defend itself with vigor — but within the limits of the law. —JTA

The ideal diet is no diet at all

By STEPHANIE CHAPMAN

I took another deep breath and pulled with all my might. No go.

The anger was instantaneous. How could this have happened? Okay, so I haven't been working out as much as I could but how is it that my jeans don't fit?

The anger turns to guilt as I remember: chicken wings, potato chips, fries and gravy. Haagen-Daz ... you get the picture.

I know I'm not the only woman who has had this same experience — several times. In the past when I had relaxed my eating habits and gained pounds, it seemed the only choice I had was to buckle down and do some serious calorie counting and exercising.

But for me, this time is different. Having spent all but six of my 26 years fighting the battle of the bulge, I am tired and frustrated. I too have tried all the so-called miracle diets, weight programs, diet pills and appetite suppressants.

Lately, there has been some attention devoted to the disadvantages of dieting and radical ideas like set point size and positive body image. Again, in the past, I would skim such features hoping that they would shed some light on how to lose weight once and for all.

Instead, I found that these articles were urging me to let go of my dream of being thin. Not only skeptical, but in some cases disgusted and angry, I paid these articles little or no attention. I was convinced that if I used my willpower, I could achieve my goal.

Now, I've found that my willpower is an exhaustable source.

So I have decided to give up the fight. Not to mention the fact that I feel like a failure, I also know that I can't cope with this on my own. Whether my dieting was a grasp to fit into society's norm (a totally unrealistic body image) or a control mechanism, the decision to give it up was monumental.

I am afraid that without some help, I will unconsciously use my new lifestyle as a licence to go completely overboard on the foods that were always on my "bad list."

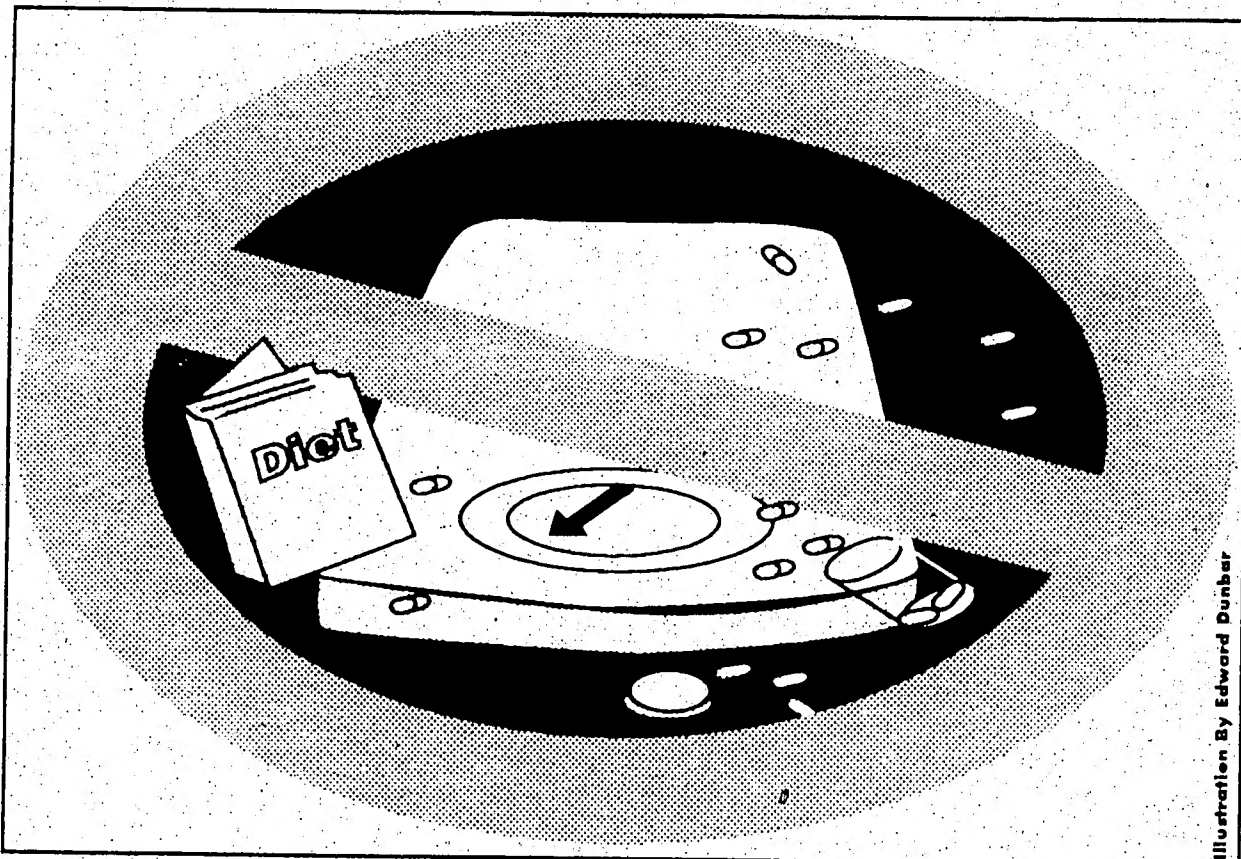
But where do I go?

My search, which led me from my family doctor to an eating disorder centre to two therapists, revealed that there are programs available to help those of us who are sick of suffering from yoyo dieting.

I would like to point out that I have not decided which form of therapy I will undertake, and likewise, I am not recommending one program over another. It is for you to choose. This article is being written as an information piece that can be used to guide you to a suitable program or further resources.

My first stop was the family doctor. Here I was told that unless I suffered from bulimia or anorexia nervosa, I would not be able to find treatment at the hospital level — a point I find odd because yoyo dieting can be a precursor to both conditions. In my opinion, I think more money and time should be spent on preventative therapy in the area of eating disorders.

My second stop was on Elizabeth Street in Toronto where I found that the staff at The Na-



tional Eating Disorder Information Centre (NEDIC) was more helpful. Merryl Bear, program co-ordinator and Alisa Gayle, assistant co-ordinator, are quick to point out that they currently offer no clinical services. Instead, they focus on prevention, awareness, information and resources.

The centre has a non-dieting and weight acceptance philosophy and they do not advocate dieting.

Speaking with both Bear and Gayle, I can see how the centre plays a very useful role. One of the services they provide is a nation-wide listing of treatment workshops and resources. For those of us who are stranded, this is an essential service. While the staff at NEDIC does not refer clients, they try to match the client's needs with the proper service.

"We encourage people who are looking for help to explore widely and question practitioners on their philosophy and practice around food, weight and shape issues," Bear says, adding that this is the only way to ensure the service will suit their needs.

Be wary of the program you select. Bear and Gayle say that some groups, while seeming to promote non-dieting, may actually be a weight-loss organization.

The centre, which is partially funded by the Community Mental Health Branch of the Ontario Ministry of Health, plays an educational role in the community and offers written materials, including a newsletter that is published five times a year, as well as an extensive reading list for those who are looking to learn more food, weight and shape issues.

As an example of the kind of programs that exist, I spoke with Andrea Siegler, a social worker in private practice who also runs a Beyond Dieting Workshop in Toronto, a program that is sponsored by NEDIC and based on Donna Cillska's book *Beyond Dieting*.

I think that for those who decide they need the support of a group, this program, or one that is structured like *Beyond Dieting*, sounds like the answer.

Siegler describes the program in the NEDIC newsletter as a program that "is based on the notion that people come in a variety of shapes and sizes. Body size is neither within their personal control nor a measure of their worth as human beings."

She describes the objectives: re-establish normal eating, improve self-esteem by giving permission to be the size we are meant to be — without the obsession and guilt and also learn to deal with size discrimination.

Essentially, *Beyond Dieting* consists of groups of six to eight people who meet weekly with an experienced leader. The objectives are achieved through group discussion, role play, experiential exercises, problem solving and individual reports.

The group setting is ideal for those who are relieved to find that they are not alone in their struggle.

Siegler points out that as her clients go through the program, feelings range from outrage at the self-torture they have inflicted — to relief that they no longer have to put themselves through deprivation and anguish. Most apparent is the deep grief over the loss of their dreams of thinness and their sense of failure.

Even though *Beyond Dieting* is not a psychotherapy group, there are important therapeutic benefits. For example, many have come to Siegler feeling like lifelong failures — a frame of mind that was drummed into them at an early age because they were fat children.

The social stigmatization and emotional pain they have suffered can be faced in a safe environment with assistance from others who understand, Siegler says.

If however, you are like me and work in an office where the latest diet food is a conversa-

tion piece and weight is definitely an obsession, a self-confidence boost is needed. Social pressures are strong and it is easy to slip back into a dieting, weight pre-occupation stance.

A support mechanism is needed if you are going to go against the norm and assume a non-dieting lifestyle.

Because OHIP does not cover the program, it can be expensive. Siegler says that the 12-week program costs \$300.

For those who would not feel comfortable in a group, the other option is individual therapy. For me, this idea is intimidating. I can't help but picture a made-for-TV movie that has me weeping consistently through the show.

In order to take the mystery out of the process, I spoke with Toronto therapist Catrina Brown, who is in private practice.

In our meeting Brown began by stressing the fact that she is not a weight-loss therapist. Rather, she defines her role as the one who puts structures in place that will help her clients find alternative ways to deal with eating.

To take the mystery out of the process, Brown describes what steps will be followed. All visits begin with a personal history — a step that Brown calls insight work.

An historical gauge is needed which might include you telling her about important events and what impact they've had on your life. The roles food and weight play in your life are some of the issues that are brought to light during this process.

As a therapist, Brown examines the meaning and significance of these existing patterns and if you want to change them, exercises may be instituted.

My conversation with Brown was very enlightening. In the hour and a half we spent talking, we covered many subjects ranging from how to rate one's progress in therapy to the difference between group and individual sessions. She suggests that combining both forms of therapy can be beneficial.

Brown adds that I am not alone in my search for help. She says that while most clients end up on her doorstep due to frustration associated with dieting, others are spurred on because of a life crisis such as a death, divorce or job dissatisfaction, to name a few.

Brown is an expert on the issue of eating disorders. She is the founder of the Getting Beyond Weight program that runs as a federally-funded program in Winnipeg. This program, the first of its kind in Canada, offers clients a number of services as multi-practitioners — counsellors, nutritionists, social workers — make up the staff.

Once again, the cost of private therapy is something to consider. Brown says that for a one-hour session, her fee ranges between \$50 to \$80.

She stresses the fact that the fee scale is an ethical issue and each therapist sets his or her own. Brown adds that a lower fee is not indicative of the therapist's ability.

As I left, intimidation was no longer a factor. For those of you who are feeling the same way I do — fed-up and frustrated — I suggest you use a similar approach to find the right kind of help.

In the end, even if it takes you a while, each step of the search will — dare I say — give you food for thought.

Editorial/Letters

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Passover

Full of fear and wonder, our forebears sat around the first Seder table. Eating their hastily-prepared meal, ready more for journey than for repose, they listened and they watched. And then, at midnight, at the hour of the night's greatest darkness, the dread descended upon the land. In every household, in every family, the first born died. "And there was a great cry in Egypt for no home was untouched by death."

This was the culmination of a deliberate display of Divine force, the news of which was intended to be carried throughout the world. The agony of the enslaved was dispatched by the anguish of the enslaver. And thus was spread the revolutionary message that freedom not slavery is humanity's rightful condition and that law, not tyranny, its rightful governance.

But as events were to prove, the ending of slavery did not mean the automatic advent of freedom. It would take forty years of desert wandering to complete the transition for the children of Israel. And after the transition, it would require constant vigilance, affirmation and re-affirmation. As the late Pinchas Peli of Jerusalem observed, "freedom does not come easily as a result of an overnight revolt of the oppressed masses." Unfortunately, but predictably, modern events sorrowfully confirm Professor Peli's observation.

Too often we see and hear individuals striving to be free "to seek their own personal or national pursuits, clamoring to be free "from" their various conditions. Less frequently, do we see or hear of individuals yearning to be free "for" things, for causes, and most important, for other people. In the difficult, daily give-and-take of running a family, or running a business, or running a country, we sometimes mistake freedom's precious balance.

To be free really means to be bound towards human betterment. Freedom is more than merely an unfettered stage of being. Ironically, it finds its truest expression only when coupled with its philosophical opposites: obligation and responsibility. Freedom for all means obligations and responsibilities towards all.

Thus defined, it is one of the bedrock values that sustains and supports all democratic values.

As the practitioners of Passover's traditions, we understand this, just as the generations before us understood this. The celebration of Passover is the celebration of freedom. But freedom requires constant watching and nurturing, and protection. The Torah makes this point very clearly.

"It is a night of vigilance unto God for bringing them out of Egypt, this very night is a night of vigilance — for all the children of Israel throughout their generations."

Chag sameach v'kasher.

Short-sighted policy

Israel's foreign minister, Shimon Peres, used some very tactful and yet straightforward words recently (*Globe & Mail* March 26) to describe what might be called Canada's "rather poor" record in effecting joint venture research in the scientific area.

Despite lengthy negotiations and Canada's apparent readiness to work together with Israel in high-tech research, Ottawa backed out, citing Canada's shaky budgetary concerns. Those concerns, however, have not prevented "most of the other countries" in the Western world from having similar technical agreements with Israel.

Peres also lamented the lack of an official trade agreement with Canada and faulted Ottawa for blocking potential Israel arms and military product sales to Canada. Private firms do, of course, carry on a vigorous trade policy with Israel and this year \$250-million worth of goods were exchanged between Canada and Israel.

If Canada's reluctance to enter into official trade agreements with the only democracy in the Middle East is based on monetary considerations, this policy is short-sighted in the extreme. Israel is now a world leader in many areas of the technological revolution — fibre optics, medical diagnostic tools, computer software — and trade with Canada in these sectors would enhance the economies of both countries.

Mr. Peres has suggested, however, that Canada's skittishness about entering official trade agreements with Israel is based on political fears of abutting Arab sensitivities. Were this to be the case, then Canada's position is all the more reprehensible since it would mean that the government of this country is going along with the infamous Arab boycott of Israel.

That is tantamount to permitting Arab countries to determine Canada's trading patterns and constitutes a diminution of this country's economic independence. Such a policy runs counter to Canada's recent embrace of the free trade concept with the United States and Mexico.

Canada should proceed immediately to effecting trade accords with Israel. The interests of both countries will be well served in doing this.



PASSOVER BLESSING

Thousands of worshippers gather at the Western Wall for the traditional Passover blessing. The first day of Passover this year is April 6. [RNS photo/Reuters]

Letters to the Editor

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures.

* * *

ISRAEL AND ISLAMIC JIHAD

Your March 4 cartoon, Two Sides of Israeli Justice stimulated a few reflections vis-a-vis Israel and Islamic fundamentalism.

Le Monde, the habitually pro-Arab French daily, used the word "genocide" several years ago to describe the Arab slaughter of Sudanese blacks. Recently, Khartoum (Sudan) was the ideal meeting place for Yasser Arafat and Hamas leaders. Both groups preach and practice mass-murder. Admittedly, Hamas' covenant is franker about its intentions than the PLO covenant. In view of the mass-murder goals frankly enunciated by the Hamas before the deportation and in the light of the west's present indifference at best to the long lasting suffering and martyrdom of Sudanese blacks at Arab hands, the west's tremendous concern for Hamas deportees as a "humanitarian," "civil rights" issue is simply repulsive.

The western world is ignoring the peril of Islam fundamentalism. According to Dr. Fathi Shakaki, the leader of "Islamic Jihad for Palestine" the liberation of Palestine will serve as the spark for the pan-Muslim unification of the entire Arab and Muslim world. This statement appears in Shakaki's book *Khomeini, the Alternative and the Islamic Solution*.

"Islamic Jihad for Palestine" is one of the major Palestinian factions of the Islamic Jihad (family tree). The organization is the product of an uncompromising religious struggle for the liberation of Palestine. Originally, these gangs suffered because of the expulsion, but they re-organized and began recruiting Palestinian youth. Regarding orders and their execution,

there is no direct link between the exiled leadership and the cells in the territories (which often operate of their own volition), but there is a connection.

While no Arab "brother" state stretched a hand to their unfortunate Bosnian-Muslim refugees, the "evil Zionist" state welcomed warmly ninety Bosnian-Muslims and gave them shelter. The same "evil Zionist" state welcomed hundreds of children from Chernobyl for medical treatment and several hundred Vietnamese refugees several years ago.

Today, the western world, "civil rights" and "humanitarian" movements are in tune with the Arab world, accusing the Jewish State who dares to defend itself when attacked. Israel learned that the world prefers an Israel that absorbs Arab attack without response: to Iraqi scuds in 1991; to Hamas attacks today, and continues to dance the "Arab" tune since 1948.

Baruch Cohen
Montreal

* * *

HELP FROM COUSINS

Rabbi Plaut's reference to Norman Cousins in his column of March 18 reminded me of a personal encounter with Norman Cousins, whom I also admired, although I never had the privilege to know him as a friend.

In 1978, at the age of 62, Cousins joined the University of California Medical School as a faculty member in the Department of Psychiatry and Behavioral Sciences. He was interested in the way the human body responded under circumstances of serious illness, and became immersed in studying the mind-body connections — the science of psychoneuroimmunology — the interaction between the brain, the endocrine system and the immune system.

From his work with patients he concluded that the will to live is not a theoretical abstraction but a physiologic reality with therapeutic characteristics. As Rabbi Plaut noted, he also promoted the idea that a few minutes of solid belly laughter would replace an hour or more of pain. "Don't deny the diagnosis," he would say, "try to defy the verdict."

These experiences led him to write in his last book, *Head First, The Biology of Hope* as follows: "Hope, faith, love and a strong will to live offer no promise of immortality, only proof of our uniqueness as human beings, and the opportunity to experience full growth even under the grimmest circumstances."

As for the personal angle: A few years ago I was advised that I had developed an irreversible medical condi-

tion, not serious, but nevertheless debilitating. Upon my return home from visiting the doctor, in a state of agitation, having some difficulty accepting the news, I picked up the newspaper to try to turn my attention to other matters.

Ironically, the first story I came across was a report of Cousins' death the previous day. It was then that I recalled what Cousins taught about the need to avoid feelings of panic and helplessness, that anxiety and depression are major enemies in overcoming or recovering from illness and that regeneration is a basic life force.

Under circumstances similar to mine, Vincent van Gogh cut off his ear. I decided not to deny the diagnosis but to defy the verdict. From that day on I constantly thank Cousins, wherever he may be.

Jack Chisvin
Toronto

HER CUP OVERFLOWS

Wow. Maybe Mashiach is coming (not my version in the glitzy Lubavitch booklet about "Him," but I can respect our differences). I found three pages of in-depth, fair investigative journalism in my *CJN* by Ron Csillag on The Kabbalah Centre (not my first choice as a topic worthy of extensive coverage, but I'm grateful for any thoughtful, unbiased article by *The CJN* on any "alternative" Jewish organizations and spiritual choices.)

Then, Rabbi Plaut watched "Healing and the Mind" and connected the physical and spiritual in a Jewish context. There was excellent vegetarian "how to" and recipes provided for Passover. "Tamoxifen" was identified as a promising cancer drug (long-used by the Falk Oncology Clinic right here in Toronto by the way). And, "Esther" got challenged as "Doll" (thanks Neal Lovinger) and given creative, credence as a dramatic little girl (thanks Elaine Kahn, who also reported the specialness of "Jewish Women's Voices" last week). And besides all that, I read about a co-op forming out of Darchei Noam's commitment to affordable Jewish housing.

My cup, which has travelled worldwide for Jewish insight into body/healing, spiritual practice, feminism, and eekashrut, finally overflows in Toronto. Perhaps it is time for the intricately-woven fabric covering the main body of our Judaism and the apparent "fringes" that lie at Judaism's edges to realize they complement each other in our most sacred garments.

Shelley Duke
Toronto

Intermarriage statistics don't tell the whole story

By RABBI W. GUNTHER PLAUT

A few weeks ago I published some statistics about intermarriage and expressed my doubt about the accuracy of the predictions. I have now had occasion to look at projections made by Alvin I. Schiff, who is a past executive vice-president of the Board of Education of New York.

His report convinces me that I was both right and wrong. Right, in that intermarriage, while a serious problem, is not the root of all the conundrums faced by our community. Wrong, in that I may have taken the dismal outlook not seriously enough.

Here are some of Schiff's predictions, based on statistical estimates. They cover a whole gamut of societal subjects, and they all add up to disastrous possibilities. So, what is the outlook in New York for the year 2010 or even earlier?

Says Schiff:

One out of every three Jewish children will be brought up by only one natural parent. Reason: the divorce rate will soar; one out of every two Jews who marries in the 1990s will be divorced by the turn of the century.

Every other child born to a Jewish mother or Jewish father, will have a non-Jewish parent. This is the mixed-marriage syndrome, which will especially affect the educated, among whom the outmarriage percentage will exceed 50 percent.

On Jewish fertility, one out of every five Jewish couples will have no children at all, and one out of every three couples will have a single child only.

About synagogue membership: one out of every two Jewish families will not be affiliated with a synagogue. That means that the once universal institution of Jewish life will serve only half the Jews, and many of these will use it only on rare occasions.

This will also have a direct influence on the number of children who will get any Jewish education. I presume that even such stock ceremonies as bar and bat mitzvah will be affected, though perhaps a little less so, especially if one can buy a ceremony from a synagogue without much preparation required of the child.

What about other organizations? They will probably go the way of the synagogue. Membership groups are already having serious difficulty. In the United States, American Jewish Congress started its decline already years ago, and B'nai B'rith has joined the organizations fighting for their share of members.

Finally, there is also the Schiff projection of Jewish mental health.

Emotional problems will soar. One quarter of all our school children will be candidates, in part because they have experienced the trauma of

broken homes. Which means that special guidance will be required for them — not only in the inner city but especially so in the suburbs.

The author says that already 35 percent of the membership in Alcoholics Anonymous in New York is Jewish, and he projects that soon one out of every five Jewish teenagers will be an alcoholic by age 30.

So far Schiff.

My first reaction, when I read what he had to say, was: Well, maybe that's true for New York. But Canada? Surely, you can't apply these numbers to us; our background and tradition are different, and besides, New York is a place where not only alcoholics can be anonymous; life in the city is that way in every respect. One is a mere face in the crowd, or on the subway or riding the elevator in the highrise apartment.

I do think that Canada is still different, though it seems that in all the issues noted above we are catching up. We are not so secure that we can say that the law of assimilation will not apply to us. It will.

If that is so, is the outlook indeed as bleak as the numbers would suggest? Not quite, for numbers don't tell the whole story. Quality also counts, and the above statistics don't reflect that vital element at all.



Rabbi Plaut

Like Schiff, I am convinced that we will be losing large numbers of our people in the Diaspora: through assimilation, intermarriage, disinterest, and so forth. But I also believe that the quality of those who remain committed members of the community will be an improvement on the past. The statistic Schiff provides are valid only if there is no change, if Jews will automatically obey averages and social projections. On paper it looks dreadful, but the reality may look very different.

For a more committed Jewry of tomorrow will hopefully also raise more committed children, who in turn may reverse the whole process of deterioration.

Some ninety years ago a German Jew by the name of Felix Theilhaber wrote a book entitled *The Demise of German Jewry*. He turned out to be right in his final prediction, but wrong in his reasoning. For it was Hitler and not assimilation that reduced German Jewry to zero; in fact, when Hitler came to power the Jewish community was flourishing. Its level of Jewish knowledge, its institutions, and its organizations were exemplary.

I'd like to think that Schiff will be as wrong as Theilhaber was, but I can't afford to bank on it. Looking away has never solved any problem. We have to face it and do the best we can to avert the consequences of our present indubitable decline in cohesion, devotion, and numbers. Quality and commitment, plus an imaginative communal strategy are called for and must surpass much of what we presently do.

Israelis disagree on how to stop savage attacks

By NECHEMIA MEYERS

It was bound to happen sooner or later, and last week it did. A friend of mine was stabbed by a Gaza Strip Arab and is now slowly recovering from two deep knife wounds.

His attacker had been employed in his victim's orange grove for three years and it is not yet clear why he suddenly decided to assault my friend. Perhaps, as happened in similar cases, one of the terrorist organizations told the Arab laborer that if he didn't kill his employer, they would kill his family.

Be that as it may, Israelis, angry and unnerved after 15 savage attacks by Gaza Strip Arabs in recent weeks, are demanding that drastic measures be taken to stop them. However, there is grave disagreement as to what such measures should be.

Some people say that those attacked by terrorists — whether with rocks, Molotov cocktails, knives or bullets — be allowed to shoot back, and shoot to kill. Also being heard once again are proposals that terrorist sympathizers be expelled and that the murderers themselves be executed.

It is impossible to foresee what will happen if this latter course is adopted. But Shmuel Shem-Tov, a staffer on the mass circulation *Yediot Aharonot*, last week came up with a plausible and frightening scenario of events beginning with a dramatic announcement on the evening TV news program by Prime Minister Yitzhak Rabin.

Rabin first reviews events of the preceding week, during which dozens of Israelis soldiers and civilians have been killed and 71 Gaza Arabs

shot dead and hundreds more wounded by soldiers attempting to halt mass riots. He then goes on to ask the UN to take over administration of Gaza, from which Israel will withdraw in just one month's time.

This announcement is greeted with dismay both by local right-wingers and by the PLO — the latter because it fears a Hamas takeover in Gaza.

The Israeli Government withdraws anyway, taking two precautionary measures. First of all, since it fears Hamas more than the PLO, it orders the army to arrest Hamas activists and to free PLO supporters (who are secretly supplied with weapons and money). Secondly, it hastily erects a thick line of fortifications all around Gaza, to prevent violence from spilling over Israel's new borders.

But the worst happens anyway. A bloody civil war erupts inside the Strip and attacks on Israelis continue. Indeed, shortly after the withdrawal, a Katyusha rocket fired from Gaza falls on the packed dining hall of nearby Kibbutz Yad Mordechai, killing 31 members and wounding 60 more.

Less than 48 hours later, the scenario concludes, Rabin's government falls.

Whether or not the Prime Minister has read the Shem-Tov piece, he is certainly aware of the dangers of a precipitous withdrawal from Gaza. Therefore, as Rabin has frequently stated, he is anxious to leave the Strip within the framework of a formal peace agreement with the Palestinians. But it remains to be seen whether the citizenry — plagued by almost daily terrorist attacks — will have the patience to wait for such an agreement.



Personal Exodus makes this Passover a special time

By ERICA MAYER RAUZIN

This year, for the first time in a decade, we're not hosting a big seder. Usually I have 40 people on the second night of the holiday, so I should feel relieved.

While I admit to some relief about avoiding the work of a massive dinner, I also feel bereft, as if my Passover will be incomplete. We will attend seders at friends' homes and I know the services and food will be splendid, but there is something special in the hands-on process of shaping life's ceremonies for yourself and your family.

We're not giving a seder this year because we're moving, and there is only so much disruption, chaos and logistical challenge anyone can handle at one time.

The entire process of cleaning for Passover, chasing every last bread crumb out of the house, dovetails nicely with packing up to move. Instead of washing dishes and shelves and putting everything back, we're washing shelves that we'll leave empty, and cleaning dishes to put in crates.

Our stacks of boxes, our crowded pantry, our dishes to deal with, make us realize that we have made our own passages complicated and burdensome with the sheer volume of our possessions. And yet, with that sense of encumbrance comes a sense of security.

We can go where we please. We can bring what we want. We can select our own Exodus and arrange it to our liking, shifting our home when we wish, keeping our belongings, transferring all the tangible clutter that adds up to give us comfort and identity. And we can do it all unthreatened by pursuit or danger.

Imagine the Jews in ancient Egypt, leaving on such short notice their bread doesn't rise, packing overnight, travelling out with what they and their beasts can carry, heading for unknown wonders and threats. Imagine the Jews of more recent exiles, hurriedly stuffing suitcases, sewing coins in their coat hems and risking it all in the river of refugees — that is, if they were fortunate enough to survive. Imagine the Jews of the form-



Erica Mayer Rauzin

er Soviet states, waiting and waiting for the opportunity to flee, to the United States, to Israel, so limited in what they can bring, so brave about plunging into the unknown. Think of the Ethiopian Jews' courageous confrontation with change — the mind staggers.

* * *

Such comparisons make a normal moving day mundane, but we each encounter the Exodus experience in our own way. And this, for now, is ours.

We are moving to a neighborhood where we already have friends, where the streets are quieter, where we are closer to our synagogue. But, we have dear friends, as well, among our present neighbors, and all the comfort of the familiar: easy Sabbath visits, smoothly functioning car pools, spontaneous conversations. And even as we look forward, we look backward as well.

When we came to this house, there were just the two of us; now we are five. Each of our three children took that first step and spoke that first word within these walls. Here we got good news

and bad. My memories resonate here. My late grandmother walked and talked here.

We planted a seedling grapefruit tree and now we eat the fruit. In leaving, we leave our first kosher kitchen, our first real home, our first gray hairs. And that is an Exodus, too, albeit a small and quiet one.

I plan to host my big seder next year, in our new house, a fresh setting for old traditions, a fresh breeding ground for memories and transitions.

I want my children to remember not only the story of the Exodus, but the paths of their childhood. I want them to think of seder and see, not a house, but a family. Not an abstract ceremony, but their father at the head of the table telling them a personal saga of their people and their history. Not a place setting, but a sense of place that transcends the old house or the new house and becomes internal.

Thus I join history's parade of mothers who have watched their families move with the same prayer: May their personal Exodus never take them away from who they are, regardless of where they go.

Features

Wehrmacht adopted Nazi ideology

BY SHELDON KIRSHNER

The prevailing view in some historical circles is that the German army of World War II, the Wehrmacht, was an apolitical, professional fighting force which kept its distance from the Nazi party. But in *Hitler's Army* (Oxford University Press, \$13.95 paperback), an important new book, historian Omer Bartov challenges this smug assumption.

Rather convincingly, Bartov asserts that the savagery of war reshaped the Wehrmacht in Hitler's image and that the Wehrmacht embraced the idea of the war as a defence of civilization against "Jewish/Bolshevik barbarism."

The Wehrmacht, Bartov explains, had nurtured a tradition of independent and critical thinking. But under the deleterious impact of Nazism, blind obedience to Hitler became a hallmark of the Wehrmacht.

As early as September 1939, the Wehrmacht's commander-in-chief in occupied Poland circulated a leaflet implying that rules of accepted behavior vis-a-vis Polish civilians could be waived with regard to Jews. What's more, he explicitly forbade "all criticism" of atrocities carried out at the time by the SS, and called for "strict silence" and "avoidance of all gossip and the spreading of rumors."

The Wehrmacht was not officially and directly involved in murders perpetrated by the SS in Poland, but these crimes often occurred in sight of the troops and under their protection, Bartov claims.

In Bartov's estimation, the occupation of Poland marked the beginning of "a process of brutalization" which soon spread throughout the Wehrmacht's ranks.

Ordinarily, soldiers who committed offences against civilians were duly punished. However, no punishment was meted out to troops who abused political opponents, resistance fighters — and Jews.

The situation was duplicated in the Soviet Union, which was invaded by the Wehrmacht in June 1941.

Under the guise of anti-partisan warfare, Red Army soldiers, commissars and Jews were shot in cold blood. As Bartov puts it: "...the war in the East offered the German soldier endless opportunities for committing authorized and unauthorized acts of murder and destruction, robbery and plunder, rape and torture, for which he was rarely punished and not infrequently praised by his superiors."

To the bitter end, the Wehrmacht was steeped in Nazi ideology. Consider these missives by three of its top generals:

•Colonel-General Erich Hoepner, commander of Panzer Group 4, wrote: "The war against the Soviet Union... is the old struggle of the Germans against the Slavs, the defence of European culture against the Muscovite-Asiatic flood, the warding off of Jewish Bolshevism."

•General Erich von Manstein, commander of Army 11, said that "the Jewish-Bolshevik system must be eradicated once and for all."

•General Walter von Reichenau, commander of Army 6, observed: "The essential goal of the campaign against the Jewish-Bolshevik system is the complete destruction of its power instruments..."

By the last year of the war, the Wehrmacht was unashamedly anti-Semitic. Consider this graphic sentence in a propaganda leaflet circulated to troops: "Behind the flood of the red mobs sneers the distorted face of the Jew. His craving for power will be broken, as it was once broken in Germany."

According to Bartov, many soldiers were receptive to such messages.

The majority of the Wehrmacht's combat troops came of age after Hitler's appointment as chancellor. Exposed to the mendacious influence of Nazi doctrine, German youth, the future soldiers of the Wehrmacht, were largely molded by the spirit of Nazism, and, more important, were prepared to wage the kind of brutal war demanded of them.

Soldiers' letters from the front, which Bartov examined, reveal the degree to which young Germans had been brainwashed. Their letters reflect a distortion of reality in two significant areas — the dehumanization and demonization of the enemy, on political and racial grounds, with particular reference to the Jews as the lowest expression of human depravity, and dedication to Hitler as the only hope for Germany's salvation.

As conditions on the Eastern front worsened, anti-Semitic sentiments among the troops increased. (It should be pointed out that Eastern Europe was a graveyard for the Wehrmacht, claiming 6,172,000 soldiers, or roughly 90 percent of its total casualties. By contrast, the

Western front was a sideshow.) Bartov cites chapter and verse from now-incriminating letters.

Lance Corporal Paul Lenz wrote: "Only a Jew can be a Bolshevik, for this blood-sucker there can be nothing nicer than to be a Bolshevik..." Lance Corporal Herbert Nebenstreit wrote: "Only in Poland have I seen so much filth, mire and rabble, especially Jews." Lance corporal Heinrich Sachs, in a reference to pogroms carried out by Lithuanian fascists, noted that "the Jewish question was solved with impressive thoroughness under the enthusiastic applause of the local population." Captain Hans Kondruss, writing from Lvov, described Jews as "a whole people systematically reared into subhumanity," and asserted that it would be necessary "to radically scorch out this boil..."

As the Wehrmacht reeled from repeated defeats, and as battle fatigue took its toll, soldiers readily accepted the propagandistic line that Jews were to blame for everything.

"...the great task given to us in the struggle against Bolshevism lies in the destruction of eternal Jewry," one embittered soldier wrote. "Once one sees what the Jews have done in Russia, one can well understand why the Führer began the struggle against Jewry. What sorrows would have come to our homeland had this beast of a man had the upper hand?"

Even in the final months and weeks of the war, many soldiers expressed unflinching support for the National Socialist regime. American surveys among German prisoners of war revealed that more than two-thirds wholeheartedly embraced the Hitler cult of personality.

Clearly, the Wehrmacht — like Germany itself — was deeply infected by the Nazi virus.



In general, German soldiers during World War II internalized Nazi ideology.

The King David improves with age

By SUE FISHKOFF

For more than 60 years Jerusalem's King David Hotel has boasted a glittering clientele and the world's most holy view.

When Princess Pahlavi, sister of the late Shah of Iran, visited Jerusalem recently, she stayed — as if there were any question — at the King David Hotel. The princess and her retinue took over the Royal Suite on the fifth floor, where her former highness kept her door casually ajar so friends and servants could come and go freely. No one bothered them. Hardly anyone knew they were in town.

Since its opening in January 1931 under the aegis of Palestine Hotels Ltd., the stately King David Hotel has presided over 61 years of turbulent history in the city to which its name is so inextricably linked. Through its portals have marched a glittering parade of the crowned heads of Europe, kings and emperors, deposed tyrants and besmirched presidents, Hollywood stars and Zionist powerbrokers.

The hotel has served as a temporary asylum for three world leaders fleeing their homelands: Alfonso XIII of Spain, forced to abdicate in 1931; Emperor Haile Selassie of Ethiopia, chased out by the Italians in 1936; and George II of Greece, who set up his government-in-exile at the King David in 1942 after the Nazi overrun his nation.

It is also, in the words of one employee, the only hotel in the world to have been blown up

by a future prime minister.

The bomb planted by Yitzhak Shamir's Irgun is what most people remember about the King David. Wheeled into the basement of the La Regence grillroom in six milk cans, the bomb destroyed the southwest corner of the hotel on July 22, 1946, killing 91 people and destroying the administrative and military centre of British Mandatory rule.

The hotel shut down for two years following the 1946 bombing. It reopened with the establishment of the state of Israel, and sank into further economic doldrums during the austerity programs of the early 1950s. At one point in early 1956 the entire staff was asked to leave and the hotel shut its doors for several months.

The Federmann family, owners of the prestigious Dan Hotel chain, acquired the historic hotel later that year, when it appeared to be a losing venture. Substantial investments in renovating the hotel finally paid off with Jerusalem's reunification in 1967, when the newly refurbished King David Hotel stood ready to welcome the hordes of visitors that descended upon the city.

Through the 1960s, African leaders and UN peacemakers came and went in the King David's meeting rooms. The sixth floor's Presidential Suite frequently hosted former U.S. Secretary of State Henry Kissinger during his Middle East "shuttle diplomacy" in 1974 and 1975. President Richard Nixon and his wife accompanied Kissinger on one 24-hour visit in June 1974, re-

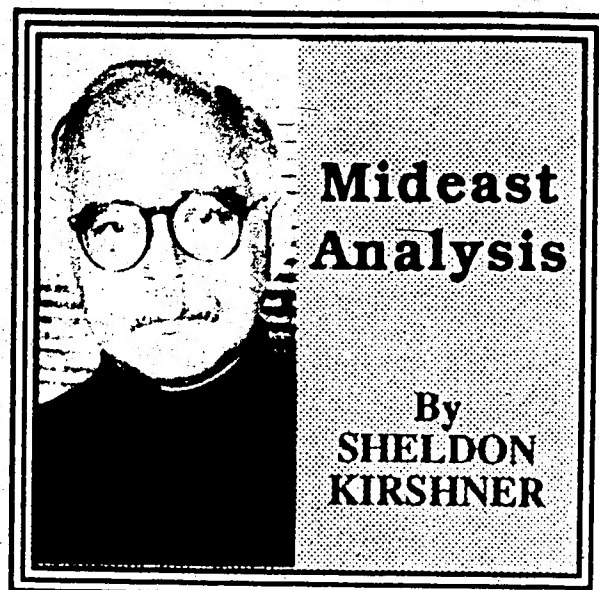
quiring the hotel to find temporary accommodation elsewhere for its 450 other guests.

Certainly the most heralded guest was Egyptian President Anwar Sadat, whose four-day stay in November 1977 broke the 30-year Arab boycott of official travel to Israel. The day before Sadat's arrival, the first direct telephone link was established between Cairo and Jerusalem, operating from the King David's Presidential Suite.

"Like a great bottle of wine, the King David improves with age," states Yossi Heksch, general manager of the hotel for the past nine years. Despite its 248 rooms, the King David manages to maintain an atmosphere of intimacy, which is consciously encouraged by the hotel staff. "Today, hotels are big business, often not very personal," Heksch says. "Here, we try to get to know each guest, so they feel at home. Not all our guests are rich, but they all want to stay at the King David, and we recognize it. We really try to look after them."

The hotel's clientele has changed discernibly over the years. Thirty years ago, Gabby explains, the typical guest would stay for at least a week, luxuriating in the hotel's opulence and savoring each moment. Today visits are shorter, and many folks drag the kids along.

"People were more patient in the old days, they listened to each other and took things slowly," he says. "Today, people expect more, they demand more and they want it right away. If I tell a guest the museum is only open in the afternoon, they complain and want to know why." — (JPFS)



The scramble for Central Asia is on. The remote, predominately Muslim states of Central Asia — Uzbekistan, Kazakhstan, Tajikistan, Turkmenistan and Kyrgyzstan — are being assiduously courted by a medley of Muslim countries intent on increasing their influence in these former Soviet republics.

The chief suitors are Turkey, Iran, Saudi Arabia and Pakistan, which are in close proximity to the vast reaches of the legendary Silk Route, traversed by that intrepid explorer, Marco Polo.

But the United States — and Israel — are not far behind.

After decades of Soviet neglect and mismanagement, Central Asia is underdeveloped. But it's flush with mineral and oil wealth and rich in agricultural potential.

With a combined population exceeding 50 million, Central Asia has the makings of a lucrative market. Late last year, the Central Asian states joined Iran, Turkey, Pakistan and Afghanistan to form the Economic Co-operation Organization (ECO), the world's second largest economic bloc after the European Community. Iran's foreign minister, Ali Akbar Velayati, said he hoped that the ECO would lead to an Islamic common market.

Yet the lure of profits is not the only factor in the equation. The Muslims of Central Asia are being wooed by Arab/Muslim states as long-lost brothers. As a result of Communist repression, the roots of Islam in Central Asia are shallow, and most Muslims there are secular. But in recent years there has been a renewal of interest in Islam, especially in Uzbekistan, a development which has aroused great curiosity in the rest of the Muslim world.

Scramble in Central Asia

The main contenders in the battle for hearts and minds in Central Asia are Iran and Turkey. Iran promotes an Islamic fundamentalist brand of nationalism, and is one of the sponsors of an Islamic rebellion in Tajikistan. Turkey, the sole Muslim state in the North Atlantic Treaty Organization (NATO), offers a vision of humanistic, secular Islam.

Iran has built mosques and religious schools and doled out scholarships. It is using Tashkent, the capital of Uzbekistan, as its air hub to Asia. Iran is helping Turkmenistan set up a banking system, and has established telephone and television links in Tajikistan.

Iran is also pursuing its interests in Azerbaijan, which, though not part of Central Asia, is mainly Muslim.

Pro-Western Turkey, which threw off the accoutrements of institutional Islam in a revolution more than 50 years ago and is thus the antithesis of Iran, portrays itself as a natural model for Central Asia and Azerbaijan. Turkey has flooded the area with advisors, built cultural centres, new roads and telecommunication links and encouraged joint ventures.

The United States, which is leery of the spread of Iranian influence, is supportive of Turkey's policy. In February 1992, the then American secretary of state, James Baker, made a point of visiting Turkmenistan, which shares a fairly long border with Iran.

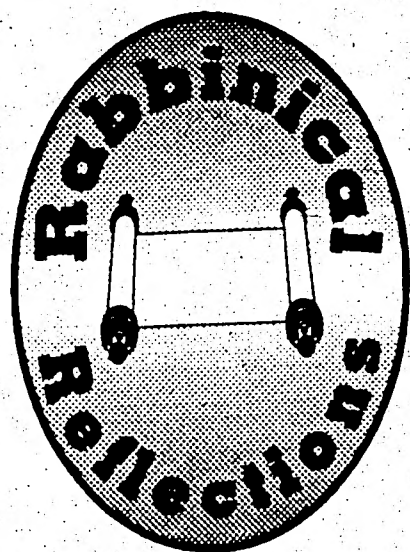
Washington's ally, Israel, has forged political and commercial relations with Central Asia. Israel and the United States have worked closely together in joint assistance programs.

Concerned by Iran's growing presence, Saudi Arabia has turned its gaze toward Central Asia. Last year, Saudi Foreign Minister Prince Saud al-Faisal toured the region, signing a series of political, economic and cultural agreements. Saudi Arabia has already sent teachers and religious books (including one million copies of the *Koran*), and opened banks in Uzbekistan and Kazakhstan.

Pakistan, a regional power, has donated scholarships and printing presses. Arab countries such as Egypt and Libya are trying to establish a meaningful presence.

Islam, however, is not necessarily a unifying force in Central Asia, where the majority of Muslims are Sunnis rather than Shi'ites.

Tribal loyalty supersedes religious affiliation, and Central Asia — the home of Tatars, Kazakhs, Tajiks, Uzbeks, Turkmen and Kyrgyz — may yet be embroiled in ethnic warfare.



By RABBI STEVE M. SOLOMON

As members of the Jewish community around the world are engaged in elaborate and intricate preparations for the Passover festival, preparations which for some span weeks if not months, preparations which extend to the most thorough cleansing of our homes and the purchase of special foods and housewares in order to ensure that our Passover observance will be perfect, it is important that we pause for reflection on one of the most significant aspects of the Passover season.

While the code of Jewish law devotes numerous chapters and verses to the intricacies relating to the observance of this festival, the famous halachic authority, the "Remah," identifies his first remark as the concern for adequate provisions for the poor within the community and the requirement to see that those less fortunate than ourselves celebrate Passover appropriately.

Many authorities have questioned the necessity for the ancient Jewish people to have spent the years which they did in extremely difficult and painful Egyptian bondage. These scholars view the Egyptian exile as

a necessary precursor to the formation of the Jewish people, who subsequently accepted the Torah and established themselves as a nation in the land of Israel.

They comment that the purpose of this extremely harsh exile was to form the character of the Jewish nation, which, according to the Torah, is based upon the commandments of compassion and concern for all those less fortunate who live amongst us.

The ancient experience of helplessness and bondage which our forefathers experienced in Egypt, the experience of having been enslaved in a land which was not theirs is seen as a necessary experience in the creation of a compassionate society concerned for its "strangers, widows and orphans." Indeed, in the words of the Torah, we are commanded: "Thou shalt not pervert the justice due to a stranger or to the fatherless, nor shall you take a widow's garment in ransom — remember that you were a slave in Egypt and the Lord redeemed you." (Deuteronomy, 24:17)

In fact, the Jewish community has historically been at the forefront of issues dealing with human rights, dignity for all people and nations who may have been oppressed. The principles of social justice are crucial in our historical Passover experience. In fact, as we sit down to the Passover seder, and before we get too far into this event, we proclaim for all to hear "that anyone who is hungry, come and eat — that anyone who is in need, come and celebrate."

This latter statement, "kol dichfin yesai veyachol — they who are in need come and eat," should not be reflected upon only at the night of the seder. The time to express this commitment is as we are embroiled in the elaborate preparations for Passover.

It is time to include in our preparations and in our transformations of

our homes as we purge all traces of chometz equal time to understanding the essential element of the Passover experience. Yes we too were once slaves, we too were among the down-trodden, we too were among the persecuted. As a people, we were subjected to this experience so that we could become a compassionate nation, so that we can see to it that those amongst ourselves who are poor, who are elderly, who are disabled, not spend their lives on the fringe of our communities.

Sociological studies have revealed significant numbers of Jewish poor. We are acutely aware of the growing concerns of the elderly who are frequently abandoned and we must begin to recognize that there are significant numbers of persons with intellectual, physical and psychiatric disabilities who are part of our community but who, for all intents and purposes, are apart from our community.

The message of the Passover season is simple. While we apply ourselves to implement the details of our halachic obligations in the preparation of Passover, we must apply ourselves equally vigorously to the concern and treatment of disadvantaged members of our community. It will be the fulfilment of our obligations to God and to our fellow man that will enable us to fulfil the words of the Hagaddah, "L'shanah haba'ah b'nai chorine," next year we will all be free.

(Rabbi Steve M. Solomon is the executive director of the Miriam Home Rehabilitation Centre for persons with intellectual disabilities in Montreal. Rabbi Solomon is a past president of the Board of Jewish Ministers of Greater Montreal and former rabbi of Congregation Agudas Achim, in Canton, Ohio.)

Ceremony for homosexuals approved

NEW YORK (JTA) — The Reconstructionist Rabbinical Association has approved commitment ceremonies for homosexual couples.

The right of rabbis to perform such ceremonies is one of seven policies and guidelines relating to homosexuality and Judaism that the 160-member association approved at its annual convention, held in Chicago last month.

The other guidelines urge all people affiliated with the Reconstructionist community to educate themselves on issues relating to homosexuality and Judaism, to reach out to gay and lesbian Jews and to welcome them as full members in Reconstructionist organizations.

The guidelines also affirmed the Reconstructionist rabbis' commitment to "a full place for gay and lesbian members in the leadership of our movement organizations."

They urged groups affiliated with the movement to employ a policy of non-discrimination based on sexual orientation, and to be sensitive and inclusive in liturgy, ritual and biblical readings, as well as institutional pronouncements.

The 62 attendees also unanimously approved a position paper, *Homosexuality and Judaism: The Reconstructionist Position*, which was approved by the movement's lay arm, the Federation of Reconstructionist Congregations and Havurot in January 1992.

Approval of the guidelines and official adoption of the paper relates to the fact that "Jewish holiness may be found in relationships between gays and lesbians, just as it can be found between heterosexual couples," said Rabbi Robert Gluck, executive director of the Reconstructionist Rabbinical Association.

"Just as sexual ethics are important to guide heterosexual couples, so too are they important between same-sex couples," he said.

"In Reconstructionist form," the paper "draws from Jewish tradition and attempts to relate to contemporary reality. It views the contemporary reality of real people as one of its starting points," said Gluck.



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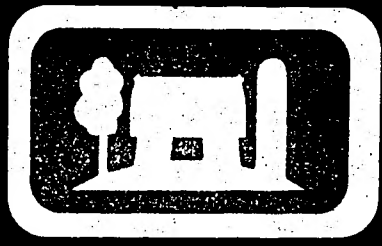
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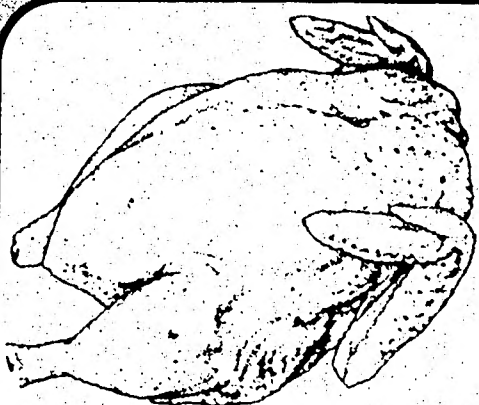
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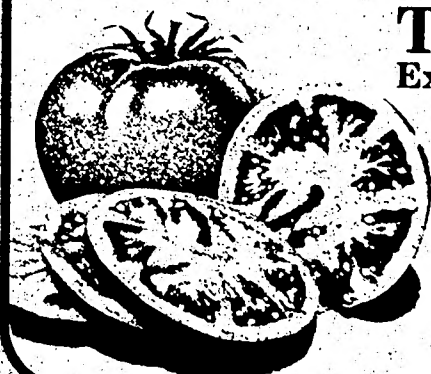
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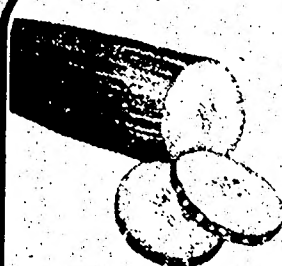
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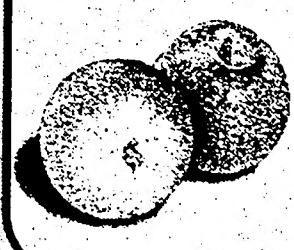
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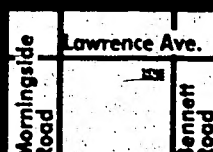


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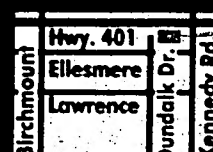
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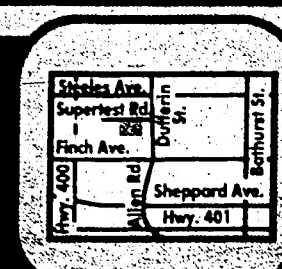
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Organizations and People

Canadian Jews fought in country's army against Hitler: historian

By BILL GLADSTONE

TORONTO — Jews were well represented in the Canadian army during World War II, according to one historian.

Fred Gaffen, senior historian of the Canadian War Museum in Ottawa, said roughly 17,000 Jews enlisted, significantly more than one might expect from the proportion of Jews in the overall population. Most of these men were born in Canada to immigrant parents.

Jewish Canadians showed a tremendous eagerness to fight against Hitler, Gaffen said; contrasting their attitude with that of their counterparts during World War I, when "those who fled from Russia were not very interested in fighting for the Russians."

There were no special services or chaplains for Jews in the Canadian military back then, Gaffen said, and many joined the international Jewish Brigade instead. Three hundred Canadians fought with General Allenby in Jerusalem, part of the British campaign against the Turks that brought down the Ottoman Empire in 1917. Canadian Jews also fought in the Spanish Civil War.

Gaffen showed slides of groups of Jewish Legion soldiers in training in Nova Scotia during World War I. One young soldier who trained there would later become Israel's first prime minister, David Ben-Gurion.

Gaffen also showed a sample **Jewish War Hero Comic Book**, part of a series that the Canadian Jewish Congress produced during World War II to glorify the role of Canada's Jewish soldiers. Ben Dunkelman, Sidney Shulemson, Mitchell Sterling, William Henry Nelson and the future Senator David Croll were among many Jewish Canadians who won distinguished service medals.

Presented at York University, Gaffen's talk was one of four lectures loosely based on the theme Jewish Resistance During the Holocaust. "Under Jewish law, there was no moral high ground in resisting an evil regime," Gaffen commented. "The McKennas, when they made [the controversial TV documentary] *The Valour and the Horror*, seem to have forgotten that the Nazi regime was an evil regime. The idea was to fight fire against fire."

The lectures were presented in commemoration of the 50th anniversary of the Warsaw Ghetto uprising.

Warsaw Jews expected a better future

TORONTO — In the decades before the Holocaust, the Jews of Warsaw believed they were on the eve of a great positive transformation, according to an Israeli professor who took part in the Warsaw Ghetto uprising.

The Jews of Warsaw were poor, often living in one-room flats where lively discussions of religion, politics and Zionism occurred nightly, Yisrael Guttman, a professor of Jewish history at the Hebrew University in Jerusalem, told an audience recently at Toronto's York University.

Warsaw Jews "were expecting a great change and a new society built by human beings which would bring more equality, more human rights, more chances for a better future," he said.

Speaking as part of a lecture series marking the 50th anniversary of the Warsaw Ghetto uprising, Gutman attributed the strength of the Jewish resistance in Warsaw to the powerful ideals of Jewish youth. "The idea that the Jews have to fight, that the resistance is a sacred duty, started within the youth movement," he said.

Gutman refuted the conclusion reached by some scholars, including Hannah Arendt and Bruno Bettelheim, that the Jews reacted passively in the face of their total destruction.

"It's not true that the Jews of Warsaw and Poland were passive or submissive. In fact, 80 percent of the food consumed in the Warsaw Ghetto was delivered by smuggling, an illegal action. Day by day, hundreds of people

engaged in this undertaking," he said.

Gutman also discussed Menachem Ringelblum, one of the heroes of the Warsaw Ghetto. Years after his murder by the Gestapo, Ringelblum's records and diaries of life in the ghetto were discovered buried in containers.

"From the first day of the war, Ringelblum felt that it was his obligation to create evidence and documentation of what was going on in the Warsaw Ghetto, and to bring these to the attention of the rest of the world," Gutman said.

"His last work was a book about Polish-Jewish relations, written in hiding among Poles, without archives, without books, without any help whatsoever. He wrote a study which until today, in my opinion, is the best analysis of Jewish-Polish relations in the interbellum period and in the period of World War I."

Gutman has written several books on the Warsaw Ghetto, including a biography of Mordecai Anielewicz, a key figure of the Warsaw Ghetto revolt who died in 1943 at the age of 23.

Anielewicz "wrote a letter — the last letter in his life — in which he said, 'The revolt of the Warsaw Ghetto and the resistance of the Jews in the ghetto, this was my last wish in my life. I'm happy that I'm dying as a member of the Jewish fighting organization and as a part of the Warsaw Ghetto revolt.'"

— B.G.

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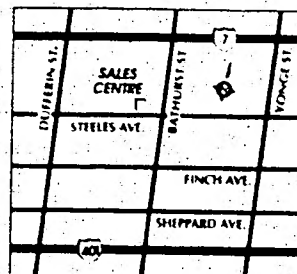
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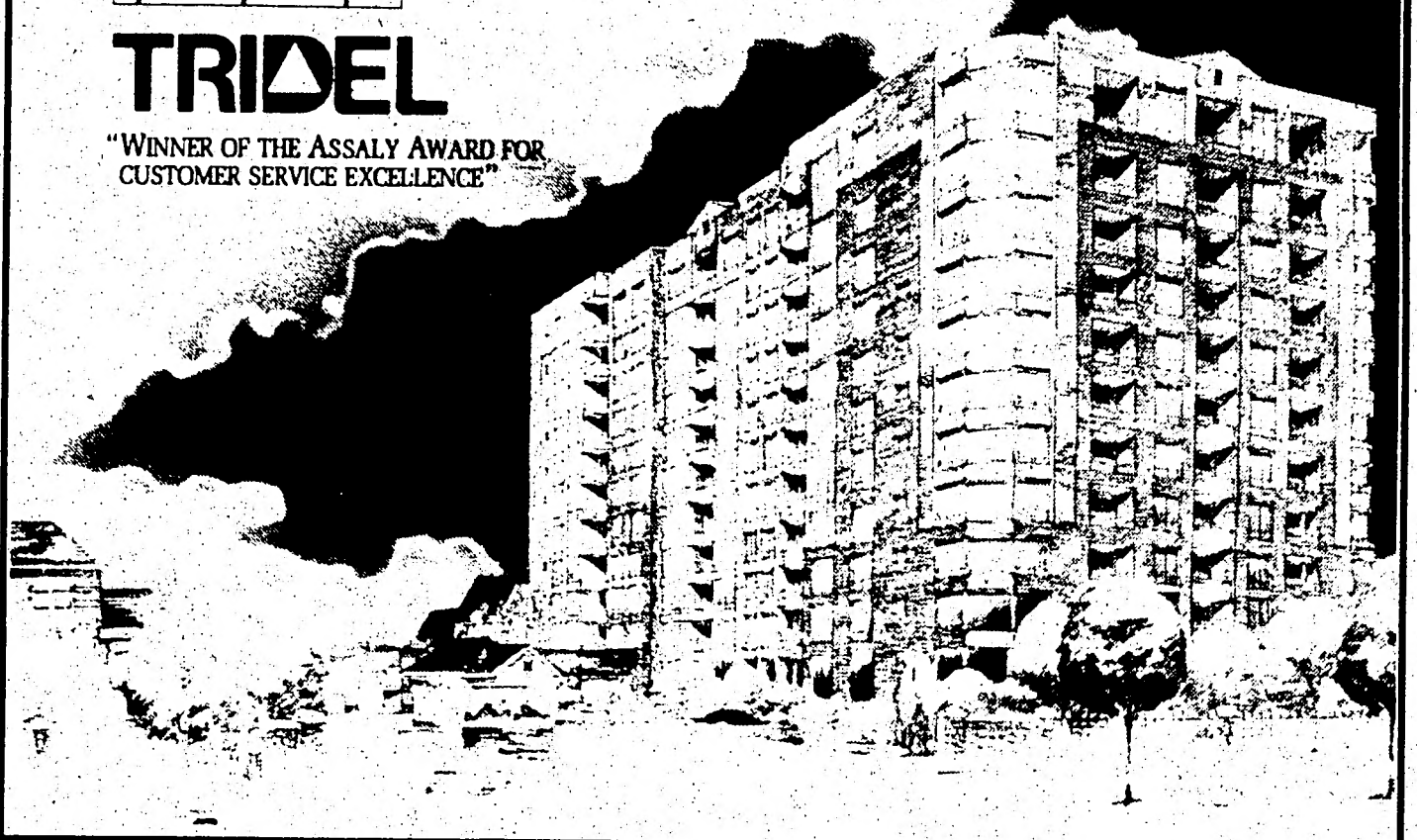
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Organizations and People

Students get aid for community service

By CYNTHIA GASNER

TORONTO — Six graduate students who plan to work in community services were recently awarded scholarships to further their studies.

The Jewish Communal Service Graduate Studies Scholarship Program is sponsored by the Council of Executives of Jewish Communal Agencies of the Jewish Federation of Greater Toronto and administered by the Endowment Fund of the United Jewish Welfare Fund of Toronto (UJWF).

The scholarships are to help students upgrade or prepare for careers in Jewish communal service, explained Helen Nash, chair of the scholarship program.

"We believe that an investment in the professional structure of the community will provide benefit to those utilizing services of the community," said Nash.

"On the one hand, we wanted to create an incentive to attract the best and the brightest into the field of Jewish communal service. On the other hand,

we wanted to encourage those who have made a commitment to communal service to upgrade their skills and expertise."

The award winners were:

Sam Miller, originally from Montreal, who worked with Canadian Jewish Congress as a special education teacher in smaller communities. He is pursuing a PhD in psychology at the Ontario Institute for Studies in Education (OISE) and hopes to work as a psychologist for a communal agency.

Esther Friedman, originally from Israel, taught at Holy Blossom Temple, Leo Baeck Hebrew Day School and currently is an arts and crafts coordinator at the Baycrest Centre for Geriatric Care. Friedman has entered a master of social work program at Yeshiva University's Wurzweiler School of Social Work in New York.

Cynthia Pink, originally from Halifax, will also upgrade her skills at Wurzweiler in a master's program. Pink, who received a degree in sociology at the University of Toronto before going to Metropolitan Community Services, plans to remain in civil service while accumulating experience in casework.

Cindy Greenblat-Almog, originally from Winnipeg, is a former residential counsellor for the disabled. She plans to work with elders or victims of domestic violence after returning from Wurzweiler.

Leonora Trifonov, originally from Belarus, plans to become a community worker. Currently placed at the Jewish Community Centre in Sherman



Seen at a reception for graduate students planning a career in Jewish communal services are (from left), Sharyn Salsberg-Ezrin, a representative of the Dora Wilensky Memorial Fund; and scholarship recipients Esther Friedman, Cynthia Pink, Cindy Greenblat-Almog and Sam Miller with Ellen Nash, chair of the scholarship committee.

Oaks, Calif., Trifonov is working on a master's degree in social work at Wurzweiler.

Heidi Wellen, originally from Montreal, is a graduate of McGill University and currently in the master's

program at Wurzweiler.

The scholarships were made possible with the generous financial assistance of the Dora Wilensky Memorial Fund and The Helen and Aladar Gal Memorial Scholarship.

For more information or to apply for a scholarship, call Randy Spiegel, (416) 635-2883, fax (416) 631-5715, or write to the United Jewish Welfare Fund of Toronto, 4600 Bathurst St., Willowdale, Ont. M2R 3V2.

Correction

In an article dated March 18, 1993, composer John Weinzwieg was mistakenly referred to as a director of the CBC. Instead, Mr. Weinzwieg is a director of the Canadian League of Composers (CLC). We regret the error.

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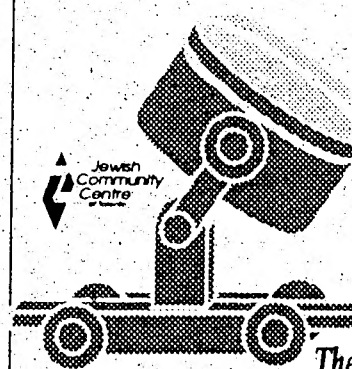
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Organizations and People

Green slams plan to redraw Vaughan boundaries

By RON CSILLAG

VAUGHAN — Vaughan Ward 3 Coun. Bernie Green is charging that plans to redraw municipal ward boundaries would create a Jewish ghetto in the city's east end, but his colleague in the ward, Mario Racco, is "completely disgusted" by the allegation.

The proposal, which includes splitting Ward 3 into two voting districts — Wards 2 and 3 — will gerrymander the area along ethnic lines and "institutionalize" Jewish representation on council, Green fears.

As well, the plan will "weaken" Thornhill and Concord through a "divide and conquer" strategy, he adds.

Green, the sole Jewish member on Vaughan's council, said his ward is the city's most populous, with about 47,000 people, and is roughly 55 percent Jewish.

It is represented by two councillors, Green and Mario Racco.

The ward is bounded by highway



Bernie Green

400, Langstaff Road, Yonge Street and Steeles Avenue, and has a sizeable Italian population.

Under the proposal, Ward 3 will be split along Bathurst Street south of Langstaff and along New Westminster Drive to Steeles. The small enclave would run east as far as Yonge.

If approved, the new Ward 2 would be 80 percent Jewish, Green said, and would be represented by him.

"[The approved plan] would put the Jewish population in my ward. And it would limit the possibility of having more than one Jew on council," Green told *The CJN*.

Regigging boundaries is necessary, he allowed, in order to accommodate Vaughan's population, which is projected to mushroom from its current 106,000 to 175,000 in the next eight years.

Vaughan City Clerk John Leach told *The CJN* he was instructed by council last summer to come up with a one

councillor per ward plan designed to equalize representation by population and eliminate confusion among voters.

Under the current system, Ward 1 has one councillor and Wards 2 and 3 have two each, with the mayor and two regional councillors elected at large.

Under the plan, Ward 2 in Woodbridge would be split into Wards 4 and 5. Ward 1 in Maple will shrink a bit as its boundary would move north to Rutherford Road.

By the year 2001, the five wards' populations will vary from 43,000 to 27,000, projections show.

"I'm not opposed to dividing the wards if people will gain from it. But no one will gain from this," Green said. "The Jewish population would be weakened [because Ward 3] won't have the clout on council it now has."

He said splitting the Woodbridge ward does not have the same significance because it is "much more homogenous. It is 90 percent Italian."

He said several ratepayer groups in the ward have also opposed the proposal, for different reasons.

As well, the two new wards would mean that Green and Racco would no longer have to work together, Green said. And "it would be much harder for a Jewish candidate to be elected" anywhere but in "the Jewish ward."

However, Green is resigned to the plan being approved when council next sits on April 19. He said he will fight the proposal when it comes before the Ontario Municipal Board later this year.

For his part, Racco is taking offense at the way Green views the issue.

"I would have thought that people with brains have better things to do," an irate Racco told *The CJN*.

"It's really unfortunate that Mr. Green would have the indecency to suggest [that the plan] is discriminatory. The Jewish community is much

more intelligent than Bernie Green."

Racco said he was "completely disgusted" and "ashamed" of the suggestion of a Jewish ghetto in Vaughan.

"It's nonsense. It's a disservice to the Jewish community. I haven't heard this from anyone except Bernie Green."

"The Jewish community has always been well represented by me and the

mayor. The area [Thornhill] will still have two councillors."

Racco, who played a pivotal role in the building of three Jewish schools in the ward and is considered a friend to the community, said there is "no question" the proposal will pass, adding that his colleagues should concentrate instead on keeping taxes down.

Neo-Nazi gets five years

TORONTO — A man described as having Adolf Hitler for a hero was sentenced here last week to five years imprisonment for hitting a car with a 1.2-metre ceremonial sword.

In sentencing Lech Jan Choinski, Judge Derek Hogg of Ontario Court, provincial division, said a message must go out to neo-Nazis and white supremacists that "this is dangerous ... that you will go to jail for a long time."

Court heard that Choinski, 34, unsheathed the sword last January and starting whacking the car of Joseph

Rose, who was driving in the vicinity.

Choinski also hit Rose in the chest with the sword, evidence showed. Rose fell back unhurt but broke a car window with his head.

Choinski continued to smash the car's windows, court was told. He then walked away and was apprehended by police.

Choinski's lawyer said his client made no religious or racial comments.

"Hitler is his hero, his god. There was no sacrifice, no bloodletting. He raised a ceremonial sword to the sky."

The Crown referred to Choinski as "a time bomb."

Israel colloquium planned

Shaare Zedek Medical Center in Jerusalem and the Albert Einstein College of Medicine in New York are sponsoring an International Colloquium on Medicine, Ethics and Jewish Law, July 8-15, in Jerusalem.

Physicians, scientists, theologians and rabbis from around the world will debate and discuss controversial issues like organ transplants, AIDS, infertil-

ity and fetal defects.

Colloquium participants, their spouses and families can also take part in guided tours throughout Israel. For more information, contact Sheila Dropkin at the Canadian Shaare Zedek Hospital Foundation, 3089 Bathurst St., Suite 205, Toronto, Ontario M6A 2A4. Telephone (416) 781-3584 or (800) 387-3595.

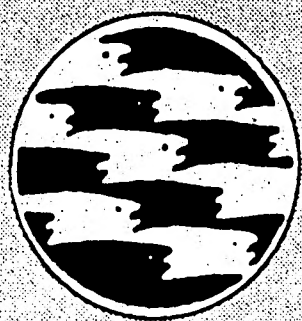


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Organizations and People

Israel still lacking a victory from '67 war, says Narkiss

By FRANCES KRAFT

TORONTO — The reunification of Jerusalem in 1967 was a military victory of the Six-Day War, but that victory has yet to be achieved politically, said Six-Day War hero General Uzi Narkiss, the man who liberated East Jerusalem.

Narkiss, currently based in New York as chair of the Zionist delegation in North America, spoke to a capacity crowd at the Borochoy Centre during a recent evening program sponsored by the Labour Zionist Movement (Na'amat and the Labour Zionist Alliance).

Narkiss retired from the military in 1968, but not from his service to the land of Israel, said Na'amat officer Louise Cornblum in her introduction.

Narkiss believes that political victory (acceptance of Jerusalem as Israel's capital) will be achieved eventually. He spoke of the importance of the Jerusalem Covenant (Amanat Yerushalayim), which was signed at the meeting, in affirming that Jerusalem "will continue to be one city and the capital of Israel and the capital of world Jewry."

The covenant was signed by Israeli leaders last year on the 25th anniversary of Jerusalem's reunification, and Jews and non-Jews around the world are now adding their names.

Items that share space on Israel's national agenda, along with universal recognition of Jerusalem as the capital, include aliyah from the former Soviet Union, said Narkiss. He debunked the myth that aliyah from that part of the world has dried up, citing current statistics of 6,000 Soviet olim arriving in Israel per month (down from 20,000).

Although employment and housing are problematic, the Soviet olim, who represent the largest group in Israel, "are strengthening our country, and that's the hope for the future, eco-



(From left) Ofer Gavish, aliyah shaliach; Uzi Narkiss, and Lorraine Levené, Toronto executive director of Na'amat, sign the Jerusalem Covenant. [Ronit Gavish photo]

nomically and security-wise." Finding employment for them is Israel's first priority, said Narkiss.

"And don't believe anybody who says they are not Zionists," Narkiss cautioned. "There are many Zionists who don't come to Israel. They will be Zionized."

The peace process was also addressed by Narkiss. "I think it's well known that Israel craves peace, real peace, because when there is peace, we will flourish," Narkiss spoke of the Arabs who still come to Jerusalem's Hadassah Hospital for treatment and of the potential for Israel to become "the" medical centre for the entire area.

"We are ready to take a risk for

real peace," said Narkiss. "When I can drive to Damascus, have a meal and come back safely, when there is an Israeli embassy in Damascus, this means peace."

"Our government doesn't care where the negotiations take place, but the negotiations should be tachlis ones, not playing games," Narkiss said.

One of the obstacles to peace is the rise in fundamentalism, he explained. Many Arabs are moderate, but they fear violence by Arab extremists if they speak up, Narkiss said.

"We have to be optimistic and understand that the way to peace is not so easy, but peace will eventually come," he concluded.

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Organizations and People

Anti-Semitism still alive in Russia, journalist reports

TORONTO — There is one common denominator uniting Russians of the extreme left with those of the extreme right — anti-Semitism.

That's according to *Jerusalem Post* correspondent Walter Ruby, who has just returned to North America after spending two years in Russia as a correspondent for the *Post* and *The Forward*.

Ruby, who spoke recently at a meeting of Israel Bond chairmen from various synagogues and addressed a luncheon gathering of the city's rabbis, said though many Jews have benefitted economically since the collapse of communism, the political situation has worsened and anti-Semitism is an "undeniable fact of life."

Ruby said Russian Jews feel their cause is no longer a priority on the American Jewish agenda, due mainly to the emigration of most of the former Refuseniks.

In not leaving in greater numbers, Russian Jews, he said, are probably making the same tragic mistakes Jews have made throughout history — ignoring the present while hoping things improve. Ruby said he does not share that optimism.

He told of a brief encounter with a Russian woman outside the Kremlin who was shouting accusations about how Russian President Boris Yeltsin

is controlled by the Zionists. The 56-year-old woman, a retired engineer, was convinced international Jewry is conspiring to destroy the Russian economy and has managed to gain control over Yeltsin.

"If educated people express these views in public, one can only imagine the depth of anti-Semitic sentiment that exists throughout the country."

The main obstacle to Russian Jewish aliyah is the lack of employment in Israel, he said.

"It may sound ridiculous, but to a Russian Jew, the prospect of unemployment in a free and safe Israel is much less desirable than holding onto his or her job in a country where the political situation is worsening every

day."

Since 1990, proceeds from the sale of Israel Bonds have been helping to finance the retraining and integration into the work force of Russian olim.

According to Ruby, "if Bond dollars are creating jobs in Israel and thus responsible for encouraging more Russian Jews to emigrate, they are in fact saving lives."

Rabbis and synagogue Bond chairmen were urged to stimulate the collection of Bond pledges and agreed to try and encourage the purchase of the Canadian Variable Rate Issue Bond, a \$25,000 issue offering a guaranteed minimum rate of 7.5 percent for 12 years but redeemable any time after five years.

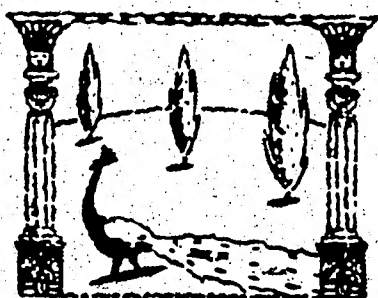
Program for women offered

JERUSALEM — A special summer program for college and post collegiate women will be held in Jerusalem this summer.

The program, sponsored by Machon Ora, the Institute for Jewish Studies in Israel, will offer classes in the Bible, Jewish philosophy, modern halachic problems and conversational Hebrew. Trips to the Golan Heights, the Galilee, the Negev desert, Tel Aviv, and tours around

Jerusalem are included, as are meetings with prominent Israeli religious and political figures and a special Shabbaton in Neve Dekalim, a beautiful resort on the Mediterranean.

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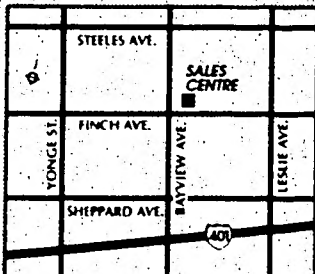
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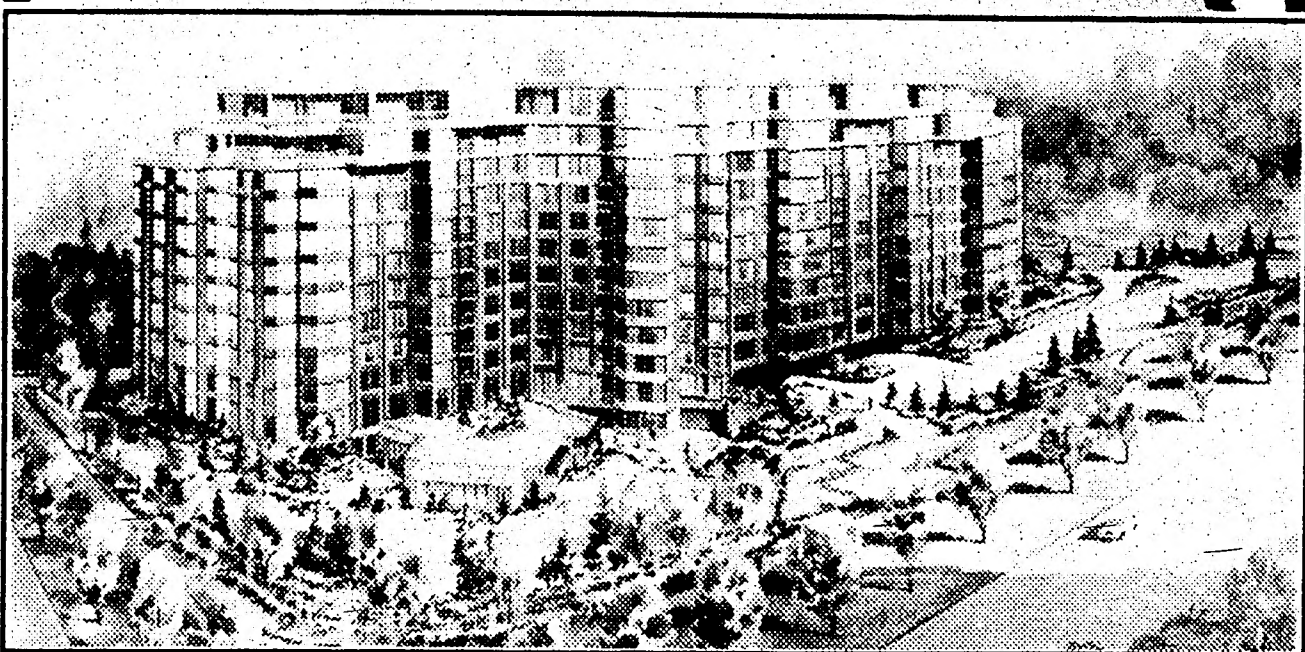
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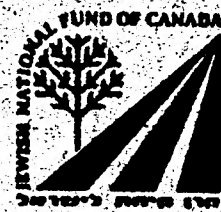
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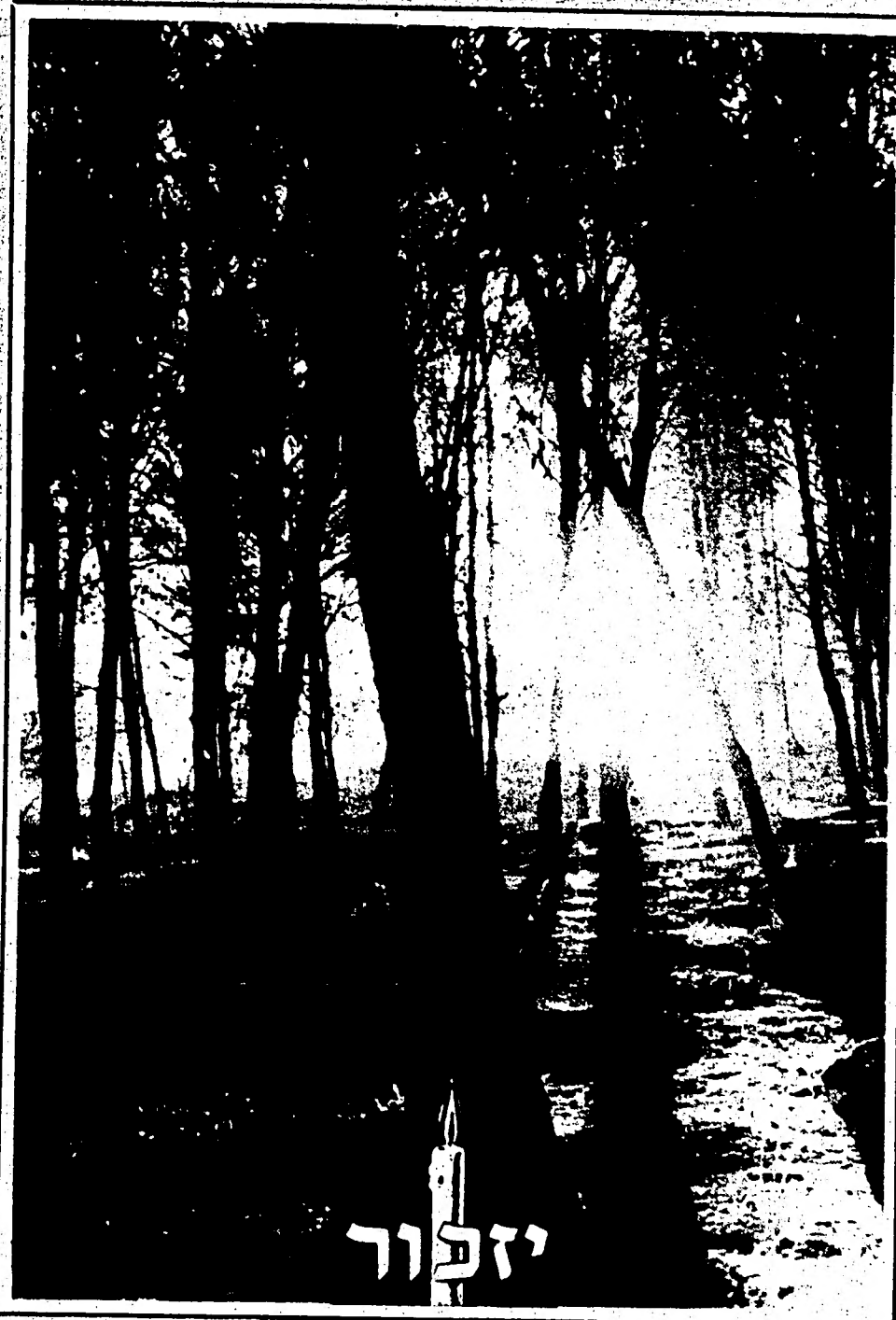


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Organizations and People

Camp Ramah to program for special needs' campers

By CYNTHIA GASNER

TORONTO — Camp Ramah in Canada has announced it will initiate a Tikvah program this summer for campers with special needs.

The new program will enable Jewish adolescents with learning and other developmental disabilities to participate fully, along with other campers, in the enriching experience of a summer at Camp Ramah, says Rabbi Mitchell Cohen, the camp's director.

Rabbi Cohen says the program will be based on the "extremely successful" Ramah programs in California, Wisconsin and New England. The Tikvah program in Canada is limited to 20 special-needs campers, ages 12 through 16, from June 29 to July 25.

The Reena Foundation, which recently announced it will no longer operate Camp Reena summer camp, is co-operating with Camp Ramah. Rabbi Cohen says they have been very helpful in referring appropriate families to the

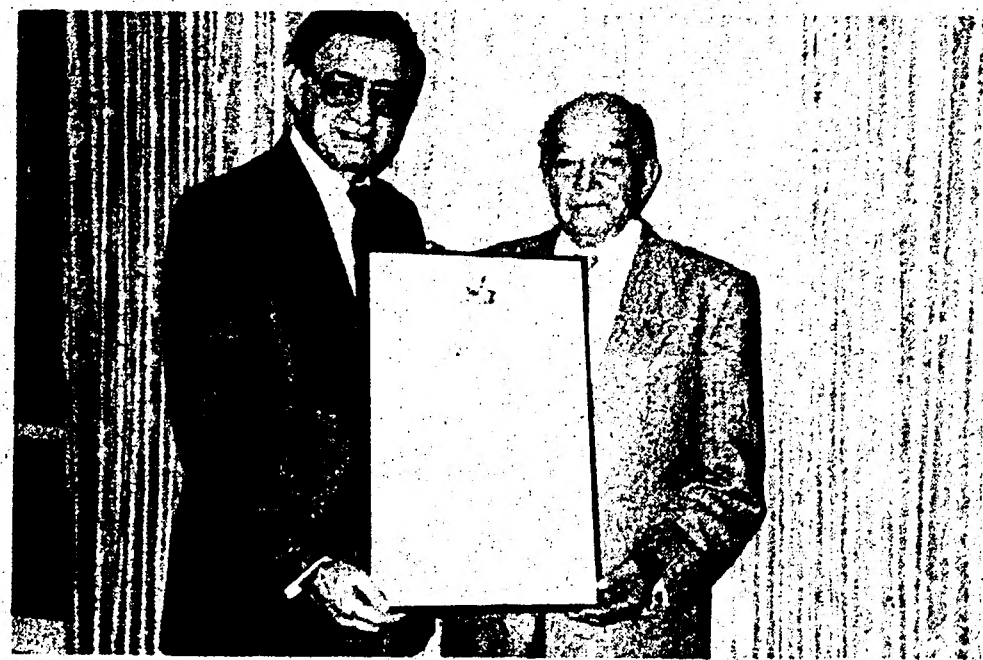
Tikvah program.

Dr. Mitchell Parker, director of the Tikvah program at Camp Ramah, is a Toronto-born psychologist. He has had extensive Ramah experience as a division head and is on the Ramah Canada Judaica faculty. Currently, he lives in Buffalo where he is the director of psychological services for the Language Development Program, a school for children with severe communication impairments.

"The new Tikvah program will include all the elements of a wonderful Ramah summer camp program, including exciting water and land sporting activities, music, dance, fine arts, Hebrew, Judaica education and traditional Jewish living," says Parker.

Rabbi Cohen, a practicing lawyer in New York, was ordained in 1990 at the Jewish Theological Seminary. He moved to Toronto to become the director of Camp Ramah. He says the Tikvah program at Ramah is the only educational camp in the area serving special-needs children.

Families interested in enrolling a camper for the 1993 Tikvah program should contact Dr. Mitchell Parker, Camp Ramah in Canada, 801 Eglinton Ave. West, Suite 406, Toronto, Ont., M5N 1E3 or call (416) 789-2193, or fax (416) 789-3970.



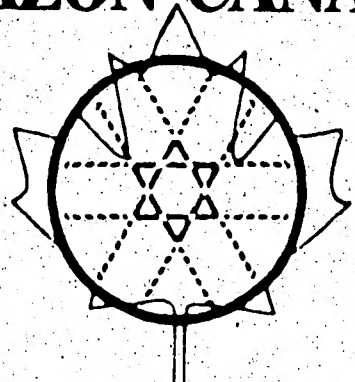
BAR-ILAN FRIENDS HONOR BENJAMIN HIMEL

Benjamin Himel was recently presented with a certificate of appreciation by Lt.-Col. Meir Rottem, Israeli emissary to Canada, Bar-Ilan University. Himel was also made an honorary fellow of the university as tribute to his lifelong dedication to Eretz Yisrael and Yiddish education. Himel has established the The Benjamin A. Himel Foundation for Yiddish Education in Elementary Schools in Israel to perpetuate the Yiddish language by introducing it to school-age children.



Rabbi Mitchell Cohen

MAZON CANADA



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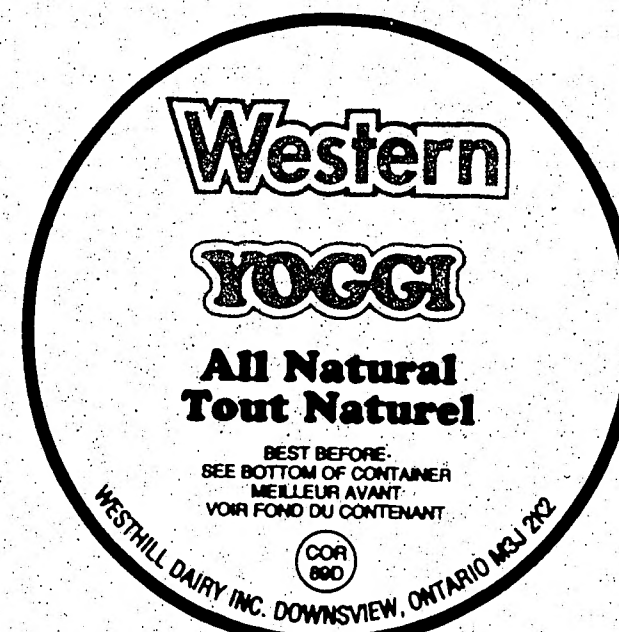
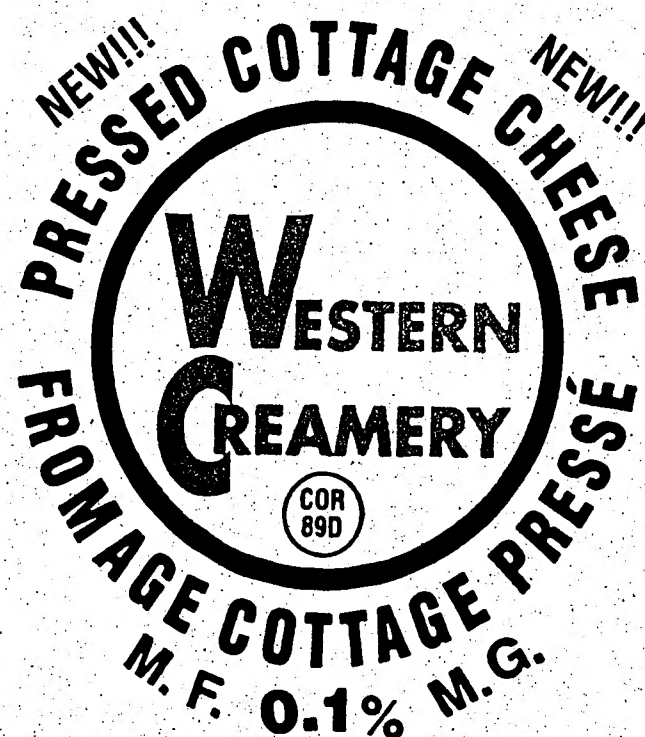
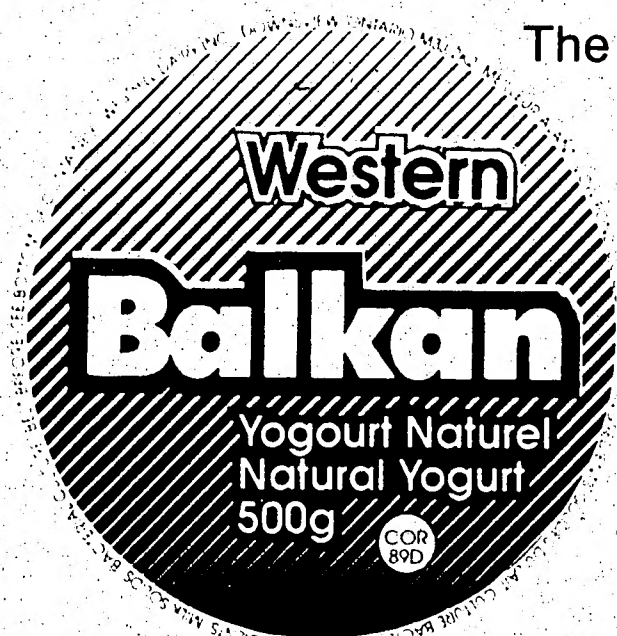
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Organizations and People

JSF is seeking more funding

By FRANCES KRAFT

TORONTO — "There never seems to be enough money," sighs Ingrid Holland, social chair and past president of York University's Jewish Student Federation (JSF).

But Holland is determined to do something about the situation. It was her idea to appeal to the community, especially to JSF students and their parents, as well as JSF alumni, to make a tax-deductible contribution to JSF.

"We are getting money from the Federation," says Holland, "but they can't give us any more. We [would like to] send more students on more conferences, because when they come back, they put themselves into [JSF], which keeps us going."

JSF students spend a lot of time on fun-

draising activities such as bingos, says the group's executive director, Claire Sookman, but "ensuring continuity and dealing with anti-Israel propaganda should be our priority instead of fundraising."

"This is urgent," said Holland.

JSF and other organizations have been asked to submit budgets of 95 percent of last year's allocation, and to show how they would use budgets that are 90 percent of the latter figure, Mara Koven, senior planning associate, Jewish Federation of Greater Toronto, told *The CJN*.

Representatives of other campus groups contacted by *The CJN* confirmed that donations, whether of money or equipment, would be appreciated.

To contact JSF, call 731-5178.



BREAKFAST MEET

Bernie Farber of Canadian Jewish Congress addressed a breakfast meeting for the Israel Bonds Woman of Valor dinner committee at the home of Carole Tanenbaum, far left. Seen here are event co-chairs, Bryna Barkin, Bonnie Levy, and Andrea Fine. At far right is the 1993 Women's Division honoree, Dr. Ruhama Goldstein. [Arnold Machtinger photo]

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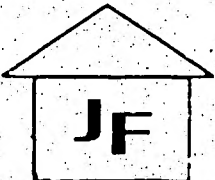
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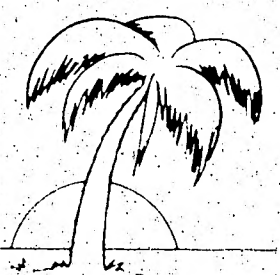


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Organizations and People

What's New

By MIRIAM CHINSKY

DEADLINE REMINDER

The deadline for What's New and About People is Thursday, two weeks prior to publication date (i.e. Thursday, April 1 is deadline for April 15 issue and Thursday, April 8 is deadline for April 22 issue). I am at my desk on Thursdays only to receive your calls and sort my mail. The phone number is 422-2331.

Friday, April 2

HAPPY MUSICAL HOUR

Concert pianist **Lola Julitta Burns** offers a program of Jewish, semi-classical and popular music when she performs during a happy musical hour 2-3 p.m. Friday, April 2 at Lincoln Place, 429 Walmer Rd.

Saturday, April 3

NEW LEADERSHIP DIVISION

New Leadership division, State of Israel Bonds, presents its annual spring dance and silent auction, A Brush With Bonds, 8:30 p.m. Saturday.

April 3 at the Art Gallery of Ontario, 317 Dundas St. W. Over 600 people ages 25-40 will dance to the music of an all-star band featuring **Wayne St. John** and **Wendy Lands**. Over 150 great items will be on the block at the silent auction which will be accompanied by The Baroque Ensemble string quartet. Tickets are \$55 in advance, \$65 at the door. Dress is "artistic black tie". Dietary laws are observed. For more information call **Marcia**, 789-3351.

Sunday, April 4

KOLEL SINGLES

Meet with singles 7 p.m. Sunday, April 4 at Kol: A Centre for Liberal Jewish Learning, for a Passover program. This month, guest lecturer **Rabbi Daniel Komito-Gottlieb's** topic is Four Cups/Four Questions. This evening of in-depth Judaic study is for ages 25-40. The format is a presentation followed by small study groups exploring a traditional text from a liberal egalitarian perspective. For more information, call 660-3154.

FILMS AT LIBRARY

The film *Swiss Miss* (1938) will be shown 1:30 p.m. Thursday, April 8 at Forest Hill Library, 700 Eglinton Ave. W. Free admission.



BABY FURNITURE DONATED

Markham-Unionville chapter, B'nai Brith Women, has donated baby furniture - two high chairs, two playpens, two car seats, infant seats and more - to be lent to foster parents through Jewish Family and Child Service, as needed. Standing (from left) are **Ellen Covert**, co-president, Markham-Unionville chapter; **Shirley Feld**, foster care co-ordinator, Jewish Family and Child Service; **Louise Alexandree**, community services, Markham-Unionville chapter.



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AND WHAT ELSE IS NEW...

YIDDISH CLASSES

Vos macht a Yid? If you can understand this sentence, you are closer than you think to unraveling the mysteries of the 1000-year-old Yiddish language. Classes in Yiddish conversation, co-sponsored by the committee for Yiddish (Jewish Federation of Greater Toronto) and North York Board of Education, start soon after Pesach at Beth Emeth Bais Yehuda Synagogue, Beth David B'nai Israel Beth Am Synagogue, Shaarei Shomayim Synagogue, Temple Sinai and Bialik Hebrew Day School. Fee is \$38.50 for seven weeks. This is waived for seniors (over 60) and persons with special benefits. For specifics, call **Denise O'Keefe**, 395-5041 or 5042, Continuing Education in North York.

HEBREW AND YIDDISH COURSES

Beth Emeth Bais Yehuda Synagogue, in conjunction with North York Board of Education, offers courses in Hebrew and Yiddish, starting April 19. Cost for seven-week session is \$38.50. Senior fees waived. For more information and registration, call 636-3544.

IMPROVE YOUR HEBREW

Learning Hebrew is fun and easy with **Yael Lev**. A third term of conversational Hebrew starts the week of April 19. Daytime and evening classes, beginner to advanced, will be offered at Shaarei Shomayim Synagogue, Beth Tikvah Synagogue, and the Jewish Community Centre, north branch. For more information and registration, call **Yael**, 225-6151.

TEMPLE ISRAEL LONDON, AUCTION

Temple Israel, London, holds its annual fun auction (highlighted by great desserts) April 24 at the George White Centre. If you have services and/or items to be auctioned, call **Rael Wienburg**, 438-9053 or, if you would like to make a dessert, telephone **Barb Rollman**, 657-3990. For ticket information, call 457-5750.

HELP WITH PESACH AT BAYCREST

Baycrest needs you! The centre is looking for many enthusiastic volunteers to be part of Passover seder services on Monday, April 5. Thirty volunteers are needed from 1-5 p.m., eight volunteers are needed from 3:30-8 p.m. (dinner will be served for volunteers during this time), four seder leaders are needed 2:30-8 p.m. If you are interested, please call 785-2850 immediately.

JF&CS ALUMNI

Jewish Family and Child Service is celebrating its 125th anniversary and wants to include you. If you are a former staff member, former foster family, former board member or volunteer, call with your current address and phone number. JF&CS wants to share the celebration with all of those who have contributed to its history. Call 638-7800, ext. 244.

JEWISH CIVIL RIGHTS

Madam Justice Beverley McLachlin, Supreme Court of Canada, will offer her observations on The Israeli Judicial System - A Canadian Judge's Perspective, at a luncheon to be given by the Jewish Civil Rights Foundation of Canada, at noon, Thursday, April 22 in the Park Plaza Hotel, Yorkville Room, 4 Avenue Rd. Couvert \$20, kashruth observed. RSVP to **Beverly Livshitz**, 635-2883 ext. 143.

BORED? NEED A CHANGE?

Are you interested in meeting other Jewish women? Check out Chai chapter, Hadassah-WIZO. Enjoy interesting programs in a relaxed atmosphere, fun activities and yummy desserts. Call **Sharon**, 398-7151.

NA'AMAT SEEKS VENDORS

Vendors are wanted for a craft and gift sale (over 100 boutiques) at Bayview Village Mall, 11 a.m.-4 p.m. Monday, May 24, Victoria Day, under the auspices of Beersheba club, Na-amat Canada. No admission charge to the public. Ample free parking. Proceeds to charity. Contact **Malka Mirsky** 636-5425 (days) 633-6538 (evenings).

JEWISH VOCATIONAL SERVICE

You are invited to join Jewish Vocational Service as a volunteer mentor. Share your professional expertise and experience in a meaningful one-to-one relationship. Enjoy individual and group support as well as flexible meeting times and places. Please call **Susan Eiley**, 787-1151 ext. 204 for more information.

VOLUNTEER FOR LINCOLN PLACE

Wanted, sensitive volunteers to visit with seniors in a nursing home environment close to Spadina/St. Clair. If you have time and are a caring individual, please call **Michelle VerMeeren**, 967-6949.

JEWISH FAMILY AND CHILD SERVICE

JF&CS offers the following workshops: One



CORNERSTONE

Florence and Sydney Cooper are seen here after unveiling their cornerstone in the new wing of Ezra's Hospital in Jerusalem. The new wing will house the Silver-Cooper Geriatric Rehabilitation Centre. The hospital was established in 1895.

Marriage, Two Religions, a group for engaged couples from different religions (begins April 27); Widowers/Widows, (starts in May); Social Skills Group, (begins in May). For more information about fees and registration, call **Pat Lieberman**, 638-7800.

GRAND NIGHT OF SONG

In honor of Israel's 45th anniversary, Beth Tzedec Congregation presents A Grand Night of Song, featuring tenor **Mark Dubois** and Cantor **Paul Kowarsky** with guest artists, sopranos **Stephanie Bogle**, **Suzanne Kompass**, baritone **Bruce Kelly** and members of the Canadian Opera Company orchestra in an evening of opera, operetta, musical theatre and cantorial selections. This takes place 8 p.m. Wednesday, April 28 at Beth Tzedec Synagogue. General admission \$25, limited number of tickets \$18. Both at Beth Tzedec, cash/cheque/Visa/MasterCard, 781-3511.

KENTON TINY TOTS

Kenton Tiny Tots, a co-op program for 2½-4 year-olds, sponsored by North York Parks and Recreation, operates 9:15-11:45 a.m. Monday to Friday in the Bathurst/Finch area. Program includes crafts, indoor/outdoor play, songs, creative movement plus celebration of Shabbat and Jewish holidays. Kosher snacks. To inquire/register, call **Anita**, 635-5096 or **Lori**, 512-6678.

ISRAEL BONDS DINNER

On April 26, State of Israel Bonds hosts Dr. **Ruhama Goldstein** at the Woman of Valor Dinner at the Inn on the Park. Couvert is \$125 per person with the purchase of a 1993 State of Israel bond. For additional information, call 789-3351.

INTERFAITH DINNER

Racism and the Faith Communities, will be examined when **Father Massey Lombardi**, Roman Catholic archdiocese of Toronto, addresses a neighborhood interfaith dinner, 6:30 p.m. Monday, April 19 at Beth Tzedec Synagogue. Sponsored by Beth Tzedec Men's Club and neighboring congregations. Cost \$20. Tickets available from Men's Club or the office, 781-3511.

ORTHODOX RESPONSE TO AIDS

Orthodox volunteers are available to be buddies and practical assistants to those infected with the AIDS virus. Support groups at Shaarei Shomayim Synagogue for family members of those who are affected; bereavement groups for those whose loved ones have died of AIDS; rabbis for spiritual counseling. Call **Shmuel**, 661-2577 in complete confidence.

Volunteers are needed for AIDS assist. The AIDS assist program which requires 16 hours of training, provides practical, social and spiritual support to people directly affected by AIDS. For details call in confidence to **Shmuel**, 661-2577. Training is in association with Holy Blossom response to AIDS, but Orthodox activities will be conducted at Shaarei Shomayim.

"CHAMPAGNE PUNCH FASHIONS"

Join the Women's Division, Canadian Shaare Zedek Hospital Foundation at its fashion show, Champagne Punch, 7:30 p.m. Wednesday, April 21, Bradgate Arms Hotel, 54 Foxbar Rd. (Ave. Rd./St. Clair). Featured are new designs of **Adele Wechsler**, door prizes, refreshments and complimentary valet parking. Tickets, \$50 per person, include a partial tax receipt. Proceeds benefit the Neonatology Department for the care of at-

[Cont'd. on page 31]

Organizations and People

What's New

[Cont'd. from page 30]

risk newborns, at the non-sectarian Shaare Zedek Medical Centre, Jerusalem. To reserve, call 781-3584.

EPILEPSY SUPPORT GROUP

An Epilepsy Support group meets on Sunday afternoons in North York. The emphasis is on sharing of experiences and information, creativity and stress management. For more information call Reisa, 889-7534.

WOMEN'S LEAGUE STUDY DAY

Women's League for Conservative Judaism, Ontario branch, plans a study day, Wednesday, April 21 at Beth Emeth Bais Yehuda Synagogue, 100 Elder St. Morning session 8:45-noon, includes Hallel service, (Marilyn Cohen, Rouhama Danto) continental breakfast, business and a talk, Confronting Anti-Semitism: Practical Responses, by Dr. Karen Mock, B'nai Brith League for Human Rights. Afternoon session 12:15-2:30 p.m., lunch, Maxine Blendis, lecturer on Biblical and Jewish art, Symbols of Judaism. Chair is Sheila Shvily. Prepaid reservations only, full day, \$12, morning \$5, lunch \$7. Mail cheque by April 14 to Bert Kaplan, 569 Sheppard Ave. W. no. 503, Downsview, Ont., M3R 2R8, or RSVP to Esther Charney 733-4606, Ruth Cooper 225-2531, Sophie Cohen 633-8927, Molly Inwentash 636-7733. Babysitting upon request only.

LEARNING DISABILITIES

The Learning Disabilities Association of North York offers a six-week parent group (for parents of a child with a learning disability) led by child and family therapist Harriet Lampert, 7:30-9:30 p.m. Tuesdays, April 13 through May 18. For cost and pre-registration call 229-1680.

at the JCC

A Passover seder will be conducted starting 8:15 p.m. Tuesday, April 6 (second night) at the Bloor Y branch, 750 Spadina Ave. Cost is \$35 per adult, \$25 seniors, students, children. For tickets and information, call 924-6211.

for seniors

Shaarei Shomayim Seniors Friendship Club, 470 Glencairn Ave., plans a 2½ week trip to Israel starting Nov. 15. A trip to the Homowack Hotel in the Catskills is scheduled for July 11-19. There is a theatre day to the ballet *Romeo and Juliet*, May 14 and two one-day summer cruises, June 24 to Stoney Lake and Aug. 26, Bobcaygeon. Ongoing programs start shortly. For information about these and other activities, call Lena, 785-5773 or Ruth, 224-5923. Remember the Golden Book to mark special occasions. Your donations go to Laniado Hospital in Israel. Call Dorothy Bloomfield, 787-1526.

The Wagman Centre Self-Help Widows Group, 55 years of age and over, meets every other Sunday, to help each other deal with mourning and adjust to loss, share experiences and make new friends. The next meeting is April 4 from 1-2:30 p.m. in the Wagman Centre boardroom, 55 Ameer Ave. For more information, call Paula David at 789-5131 ext. 2271.

LZA Seniors Club holds its Third seder 7:30 p.m. Saturday, April 10 at the Borochoy Cultural Centre, 272 Codsell Ave. The JCC Choir will participate in a special reading of the Haggadah and entertain in song. Tickets now available at the centre. The cultural group is in full swing every Tuesday morning at 10. Each week an interesting topic is discussed. All members are welcome. The next luncheon meeting takes place 11:30 a.m. Wednesday, April 21. The centre is open during the day, Monday to Friday, for social activities.

Senior Adult Services, North Y branch JCC invites you to experience captivating Cape Cod, May 2-7. Your tour includes return transportation via deluxe motorcoach, two nights enroute at the Holiday Inn, Schenectady and Syracuse, folkdancing with Teme, three nights accommodation at the Hyannis Harborview, five buffet breakfasts, three dinners (fish available), guided tours of the area, a whale watching excursion cruise, all taxes and gratuities to local guides, escort driver and restaurants and cancellation/medical insurance. For more information and to reserve, contact Teme Kernerman, 636-1880 ext. 364.

Earl Bales Seniors Club shows the movie *Brigadoon*, 2 p.m. Wednesday, April 14. There is a Sunday dance 7:30-10:30 p.m. April 25. A local day trip Tuesday, April 20 to Unico Foods and Spray Pak, departs 9 a.m. from the commu-

nity centre. Members only, cost \$5 (lunch extra). On Tuesday, May 8, visit Niagara-on-the-Lake, departing 9 a.m. from the community centre. Cost, \$20 per person includes box lunch. Members only. Come to the spring fair in the clubhouse, 1-4 p.m. Sunday, May 2. Free. Remember the Mother's Day dinner dance, Sunday, May 9. Tickets, in advance at the office, \$15 members, \$18, non-members. All activities are in full swing. Call 395-7881 from 9-4 Monday to Thursday.

Come with Young at Heart Seniors to Israel April 28-May 12. Included in your cost are two full course meals daily, round-trip El Al flight, comprehensive touring geared to seniors, all entrance fees to sites visited, luggage portage at airport and hotels in Israel. Cost is \$2,299 per person double occupancy. For more information call Doreen or Helen, 635-6343.

CENTRE FOR CREATIVE LIVING

The Bernard Betel Centre for Creative Living is located at 1003 Steeles Ave. W. The phone number is 225-2112.

The Friendship Circle, for people 55 and over and single, meets at the centre every other Thursday at 7 p.m. Meetings are for Friendship Circle members only. The fee is \$1. Refreshments are served. On April 1, Johnny sings in several languages and accompanies himself on the guitar.

Hold That Ghost, with Abbott and Costello, will be screened 2:30 p.m. Sunday, April 4. Folkdancing with Vicky Slobodkin, is 11 a.m.-noon, Sunday, April 4.

And, dance to the music of the Creative band 7:30-10:30 p.m. Sunday, April 4. Members \$3.50, non-members \$4.

Just a reminder that the Association of Jewish Seniors welcomes all seniors to a second seder at the Bernard Betel Centre, Tuesday April 6. Cost \$15. Tickets available at the information desk. For further details call Norma, 225-2112.

You are invited to a fundraising event 1-3 p.m. Wednesday, April 14 when the ways and means committee welcomes the George S. Henry school band for an afternoon of music. Tickets, at the information desk, are \$3 before April 14, or \$4 at the door. Refreshments.

Etrog, an Israeli cultural club for Hebrew speaking adults, meets every Wednesday at 7 p.m. Programs include movies, lectures, dances. There will be no meeting on April 7, (Pesach) but regular meetings continue after that date. And, there are special plans for Sunday, April 25, at noon there will be a Yom Hazikaron assembly, open to the community and at 7 p.m., a Yom Ha'atzmaut party. For more information call Anna, 225-2112.

About People

BAYCREST APPOINTMENT

Joyce Mitchell-Lagunoff has been named director of day-care services for seniors at Baycrest Centre for Geriatric Care. A social worker with extensive experience managing services for older adults, she served most recently as assistant director of community planning and co-ordinator of the council on aging at Allied Jewish Community Services in Montreal.



J. Mitchell-Lagunoff

MAZIN RECEIVES CFRE (RET.)

Toronto community leader Monty Mazin has become the first Canadian to receive a Certified Fundraising Retired Status for life - CFRE (Ret.)

This designation recognizes the contributions made by senior professionals in Canada and the United States.

Mazin, a member of the Canadian Public Relations Society, is a past director of B'nai Brith Canada, State of Israel Bonds, Associated Hebrew Schools, Jewish National Fund, The Jewish Theological Society of Canada and Canadian Council of Christians and Jews.

His current voluntary involvement includes chairman of the board of Gloval Ed-Med Supplies, public relations chair of Rotary Toronto Don Valley club and B'nai Brith Upper Canada lodge; 1993 chair and mayor of B'nai Brith's Jerusalem pavilion, consultant to Associated Hebrew Schools.

MEMORIAL PARK OFFICERS/BOARD

William C. Drimain has been re-elected president of the Toronto Hebrew Memorial Park, which operates Pardes Shalom Cemetery. Other officers re-elected are Mervyn Rosenstein, treasurer and Dr. Stephen Speisman, secretary. The board of directors for 1993 includes John Bliss, Samuel H. Cohen, William C. Drimain, Sol Edell, Martin Goldberg, Aron Levy, Ron Nefsky, Harvey Poch, Mervyn Rosenstein, Bernard Rubin, Dr. Stephen Speisman, Joseph Steiner.



MODEL SEDER

There is nothing quite like handling a brand new Haggadah. Grade One students (from left) Leah Seltzer, Amir Eng, Renee Goldberg and Samuel Chown, at the Richmond Hill campus of United Synagogue Day School open theirs in preparation for the model seder. The youngsters will know that they are ready when their Haggadot are somewhat dog-eared and finally lie flat!



MONTE CARLO DINNER

Pictured above at the Monte-Carlo Dinner/Draw held recently at Beth Emeth Bais Yehuda Congregation are some of the members of the Canadian Friends of the Jerusalem College of Technology board of directors. Seated (from left) are Noreen Azoulay, executive director; Kurt Rothschild; James Graff; David Anisman. Standing (from left) Jerry Klasner and Henry Zieleniec, co-chairs; Larry Zeifman, Leon Gasner and Allan Hollinger. [Arnold Machtinger photo]

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Organizations and People

Popularity of 'sexy' topics called serious Jewish problem

By FRANCES KRAFT

TORONTO — At least one York University Jewish Student Federation member skipped a class to attend Rabbi Mark Dratch's recent lunch-time lecture entitled *Madonna: Sex, Drugs and Rock 'n Roll*.

"It's a strange topic for an Orthodox rabbi to be talking about," admitted Rabbi Dratch of Shaarei Shomayim Congregation, although his actual talk skirted the subject on which he had been requested to speak.

"Why is this topic so catchy?" he asked. "Issues that are on the edge, more contemporary, and 'sexier' capture our attention." Had the topic been the holiday of Passover, he said, he's sure less than half the number of students would have shown up.

"It's a serious Jewish problem," said the rabbi, citing intermarriage rates of 40 percent in Toronto that reflect a large number of disaffected Jews. He added that the non-Jewish community is also affected.

"The more we have to change the packaging, the danger is that you can never keep up and society can never keep up," Rabbi Dratch said. "Our attention spans are very, very short, and this is a serious problem."

Ever since she came into the public eye, Madonna has changed her appearance and the type of projects she has become involved in, the rabbi pointed out. "I haven't seen her book," said Rabbi Dratch, "but the kinkier it is and the more challenging to acceptable norms of society, the more it piques people's interest."

"Society has more or less ignored the past and put value on what is new and different," Rabbi Dratch said. This has led to an attitude towards the

past as "at best irrelevant, at worst wrong."

The rabbi spoke of the self-destructive spiral that begins with thrill-seeking to combat boredom. When this happens in the art world, "what becomes better art is what challenges... values," he said. Madonna's brilliance is that she was able to understand this.

Judaism is not stagnant, Rabbi Dratch told the students. If it were, "we would have been destroyed when the Temple was destroyed."

When asked for examples of change within Judaism, the rabbi talked of the chassidic movement, now considered traditional, which began as a revolutionary movement. He also mentioned the change in attitude among the Orthodox toward educating their daughters. Education for girls is now a given among the Orthodox, although before this century

Orthodox women were not formally educated.

Rabbi Dratch spoke of the need to "remain fresh" and at the same time be discriminating about making changes. "Change for change's sake is not what I'm talking about, but change or rejuvenation that maintains people's commitment [is another matter]. We grapple with challenges. Certain things we have to reject because they are against the fundamental principles of Judaism."

The rabbi presented an image of Judaism as "vibrant, alive and dynamic," but cautioned that we must remember history in order to put the present in context and give it meaning.

Sex, drugs and rock and roll offer a fast fix, said the rabbi. Judaism is different. "Mostly it's a lot of struggle and hard work, but ultimately that's the real satisfaction."

Celebration is planned for Israel's 45th birthday

TORONTO — A two-day, community-wide celebration of Israel's 45th birthday will take place this month.

Yom Ha'atzmaut '93 is being organized by the Canadian Zionist Federation in co-operation with B'nai Brith Canada, Canadian Jewish Congress, the Jewish Community Centre, Jewish Federation of Greater Toronto and sponsored by organizations and synagogues throughout the city.

The kickoff will take place April 25 at 8 p.m. at Beth Tzedec Synagogue, 1700 Bathurst St., with a glit-

tering evening of song featuring Yaffa Yarkoni and Yoel Sharabi. Admission is \$10 for adults, \$6 for students and seniors. For information and tickets, call 633-3988.

The following day, April 26, promises to be fun-filled. Events at the Jewish Community Centre, 4588 Bathurst St. are for the whole family. There will be a noon parade followed by a flag raising ceremony. Events include an Israeli food court, a Craft Fair and a children's musical show featuring Helena and her Magical Basket. Admission is free and everyone is welcome.

SINGLES EVENTS

Singles Events is an advertising feature of The Canadian Jewish News. **Deadline is Monday, 5:00 p.m., 10 days preceding issue date.** For rates or to place an ad, please call Alan at 422-2528.

Mix and Mingle, Sunday April 4

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Earl Bales Community Centre. 7:30pm. Tapes by Murray Jacobs. Refreshments. Members \$2.00, guests \$3.00. Everybody welcome! CATSKILL TRIP, July 30-August 9 (11 days). Call H. Pearson, 633-0397.

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Sunday, May 2, members dinner \$10 now due!!

A.Y.J.A. (Association of Young Jewish Adults) presents a "Blast From The Past" Party at Rock N' Diner (900 Don Mills Rd., north of Eglinton). **Thursday, April 1, 8:00pm.** \$10.00 cover. Proceeds will be donated to The Passover Food Drive. A.Y.J.A. is a non-profit, all volunteer organization for ages 22-35. For more information please call 760-4149.

A.Y.J.A. presents an all inclusive, fun-filled week of sun, sports and entertainment. Jack Tar Village, Dominican Republic. April 24-May 1. For more information call Kim, 886-0673.

Attention Single Parents. Looking for something to do with the kids? Come out on Sunday, April 4, 1:30 sharp, for Israeli folk dancing. Singles without kids are welcome too. \$10 adults, \$2 kids. Future activities: Karaoke, crafts, pic-nics etc. The Aphasia Centre, 53 The Links Road (off Lord Seaton). Call 512-2149.

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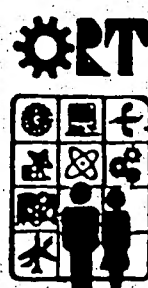
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Organizations and People

Hats off to a dying trade

By MOURA WOLPERT

HAMILTON — When his lease runs out in a year or so, Albert Joseph will most likely lock his door for good and Curly's Hat and Cap Shop will be no more.

For 22 years the store window filled with men's hats and caps has been a fixture on King Street East. Then the malls took over, fashions began to change and finally, the recession did the rest.

All around him on what was once one of Hamilton's busiest shopping street, stores are closing down.

There's no longer the pedestrian traffic and besides, "you cannot see hats on the street anymore."

More's the pity, for Joseph is among the last of a dying breed, a craftsman of the old school, trained and apprenticed in the Europe of half a century ago, a man who takes pride and pleasure in his skills and his workmanship.

Displayed in his store are hats of every description: homburgs and fedoras, wide brims and narrow, 10 gallon hats, caps, tartans, deer stalkers, Basque berets from France and fishermen's caps from Greece.

The back room beyond is his workshop. Here are blocks of all shapes and sizes; the soft water boiler and steamer for steaming the bodies before they can be shaped; the heavy irons and the pressing machines; a sewing machine, a machine for putting snaps into caps, another for sewing in the band and one for the binding; a machine that makes covered buttons and one for stamping initials into the leather band.

What will happen to it all when he shuts up shop? "It's a dying trade," he shrugs. There's no one to take over. His own three sons are all in Toronto, doing other things.

Joseph loves his work. He's never happier than when he's in his store, marking new hats or blocking, cleaning and restoring old ones, even adjusting ladies' hats for women unable to find the right fit.

An early riser, he's usually in the store by 5:15 a.m. It's his favorite time. That's when he does the steam-



Albert Joseph blocking a leather cap. [Moura Wolpert photo]

ing. — it gets too hot later — working until about 7 a.m. Then he goes to the Y for a swim, the whirlpool, which helps his arthritis, and some exercise. He breakfasts and by 9 he's back in the store, open for business.

There's not much of it these days, he concedes. His best customers are Italians and Portuguese. Jews, he observes, no longer wear hats. "They go to the synagogue, put on a kipa and that's it."

Ironically, business was best during the hippy era. The hippies "bought whatever they saw," says Joseph. "Floppy hats, fedoras, caps, you name it."

Now he's making cloth caps for spring. "I must have something to do," he says.

Joseph's story began in a small town in the Carpathian mountains of Czechoslovakia.

He was 18 when the country was split up and Hungary took over the Carpathian area just before the war. For a while it wasn't too bad but eventually he was rounded up with all the other Jews and there followed a series of labor camps, in Yugoslavia, Poland, back in Czechoslovakia and finally, Austria.

After the liberation, he came home. "But nobody was home."

A brother was killed in Budapest

one day before the liberation; his mother and sister perished in Auschwitz; most of the family were gone.

But four brothers did survive. One went to America and the others returned. Two of them, together with a cousin, took over a big men's and ladies' custom hat business and began to prosper. Then the communists came to power.

But Joseph was prepared. "For six months," he says, "we trained with the Haganah in Czechoslovakia. We were 2,000 boys and girls."

He arrived in Israel in 1948 and served a stint in the army.

His brothers and cousins, meanwhile, "took out our whole factory" and brought it to Israel.

They tried to set up in business but without success. "Hats," as Joseph points out, "are no good for Israel."

Meanwhile he had met Helen, a survivor from Hungary and they were married in 1950. In 1952, they came to Canada.

Here, Joseph found work with the Victoria Cap Company, then owned by the late David Laskin. In 1957 he went to work for Curly's, one of three such stores here at the time, and eventually he bought out the owner.

And when he finally retires? Joseph is cheerful. "I'll keep busy," he smiles.

New products listed in Kashruth Directory

TORONTO — The Kashruth Council of Toronto, affiliated with the Vaad Harabonim of Toronto, Jewish Federation of Greater Toronto and Canadian Jewish Congress, has published an addition to the 1993 *Kashruth Directory*. The products and services are under the COR kashruth supervision of the Rabbinical Vaad Hakashruth.

New units include: Derlea Brand Foods Inc. (COR 273-273D), a company that produces various seasonings, spices and garlic products; Edde Almond Paste Inc. (COR 334) which has an assortment of nut pastes for baking; King David Pizza & Bourekas' second take-out store at 3020 Bathurst St.; the new Marky's Deli & Restaurant at 7330 Yonge St. in Thornhill; Mimi's Gourmet; a new restaurant/take-out facility at 1118 Centre St. in Thornhill; Mini Pack Foods (COR 263) which markets fresh fruit salad; Paradise Banquet & Convention Centre for kosher functions at 7601 Jane St. in Concord; Sun Foods Inc. (COR 271) for its SunPatty Vegetarian Patties; and Bradcan Corporation (COR 330) which produces Regal Subsalt and a variety of spices.

New commercial/industrial units include: Attapak, a division of UFL Foods; C.P. Industries; Decorators Preferred; IFF International Flavors & Fragrances (Canada); Me-Luva-Malka's Chocolates; Mill-Lane Inc.; Premier Malt Products; Robin Hood Multifoods Inc. and Synlube Inc.

Some of the retail products to be added to the COR list are: Metropolitan Ice Cream (COR 134-134D), which now produces a large selection ice creams under supervision in addition to parve fruit ices; Sandra Tea & Coffee Ltd. (COR 145) for President's Blend Espresso (regular and decaffeinated), and President's Blend Roast & Ground Coffees (regular and decaffeinated); Sielski's Fine Food Products Ltd. (COR 51) has added Sielski's Country Deli Prepared Horseradish and Prepared Horseradish with Beets; and Soy City Foods (Division of Golden Age Foods) (COR 197) has added Grain-Burgers and Harvest Dinner Patties.

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Organizations and People

B.C. teachers plan anti-racist project

By MAURICE LUCOW

VANCOUVER — An anti-racist education project concentrating on the Holocaust is being organized by the British Columbia Teachers' Federation (BCTF).

The pilot project is co-sponsored and funded by the BCTF, Canadian Jewish Congress (CJC), the Affiliation of Multicultural Societies and Service Agencies of B.C., (AMSSA), the Vernon, B.C., Teachers' Association, the Vernon School Board, the Vernon Multicultural Society and Vernon Community College.

The program is inspired by the annual CJC Holocaust symposium for grades 11 and 12 in the Greater Vancouver area. Congress has been running these symposia for the past 17 years.

A bulletin released by the BCTF states that Holocaust education helps teachers and students develop skills and insights "which will ensure that a Holocaust will never recur, to any group, anywhere, anytime."

Representatives of the teachers' federation met with CJC and AMSSA earlier this year to discuss a plan of action against spreading public hatred and racism. They agreed to try the Holocaust program in

the north Okanagan and Shuswap areas, where racist activities are growing. Coupled with the program will be an education networking project on anti-racist and multicultural education co-ordinated by AMSSA, of which Congress is a member.

The BCTF says similar activities can be planned for neighboring school districts for the 1993/94 year if response to the project is good. Meanwhile, AMSSA has hired Richard Wilford of the Social Planning Council to co-ordinate the networking portions of the program. He is based in Vernon.

The BCTF program is based on guidelines set down by the North York and Metropolitan Toronto Boards of Education. These boards emphasize that "education that is truly multicultural recognizes the strengths, abilities and cultures of all children and incorporates them into the learning process." Anti-racist education is the business of all teachers, in all schools.

The project not only recognizes the continuity, vitality and survival of the Jewish people, "but also stands as a fundamental model of hope for all groups who wish to continue their beliefs, values and traditions in the face of prejudice and intolerance."

Shakespeare's Shylock praised as sympathetic nod to Jews

By LORI DENNIS

TORONTO — Shakespeare merely scratched the surface on the subject of the Jewish merchants of Venice, a group of university students learned recently.

According to Prof. C. I. Ravid, the question of whether Shakespeare's *The Merchant of Venice* is anti-Jewish or anti-Semitic is really not relevant today. In the context of the late 16th century, when the portrayal of Jews on stage was less than sympathetic, Shakespeare made Shylock appear human. This at a time when Jews were regarded as the devil incarnate and blamed for inexplicable deaths, plagues and natural disasters.

For Ravid, the interdependence between the Jewish merchants of Venice and the larger trade community is a more interesting issue. He is fascinated by how the Jews, because of their monopoly on moneylending and their diversified investments, became so important to Venetian Christian society — important enough to be granted instant merchant status in 1589.

"At the time that Shakespeare wrote his play, in 1596, the role of the co-religionists and co-citizens of the Christian Venetian noble Antonio in Venetian maritime commerce, which had made Venice the greatest and wealthiest Euro-

pean emporium of the time, was declining, while that of Jewish merchants, the despised co-religionists of Shylock, was on the rise.

"As a result of changes in trade patterns and Jewish demographic distribution, Jewish merchants came to play a major role in Venetian maritime commerce," Ravid explained.

And try as the Christians might to shut the Jews out, they eventually realized that without the Jews, their empire would crumble.

"While the Jewish merchants of Venice and the larger Christian Venetian society didn't always get along and while Jews were still treated in some ways like second class citizens and relegated to living in ghettos, the 16th and 17th centuries in Venice remain one of the most vibrant of Jewish communities to date," said Ravid.

"Venice was a major Jewish centre with synagogues, libraries, schools and the like."

Ravid, the former chair of Brandeis University's Department of Near Eastern and Judaic Studies, delivered his lecture to more than 50 students in the Jewish Studies Program at the University of Toronto. The David Lipson Fund was a sponsor.

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Organizations and People

Art critic Carpenter named to Koffler board of directors

By CYNTHIA GASNER

TORONTO — Professor Ken Carpenter, a distinguished critic and historian, was recently appointed to the board of directors of the Koffler Gallery.

"It is remarkable how extensive a role Jewish artists have played in the great era of Modernism," says Carpenter, who is originally from Saskatchewan. He sees the level of artistic creativity and accomplishment in the past 125 years as surpassing that of all other periods, including Renaissance Italy and ancient Greece.

"I'm certain that 500 years from now, hordes of tourists will be visiting not only Paris and New York, but also Washington and yes — Toronto — exclaiming how wonderful it would have been to be there in our day to see it."

Carpenter speaks of Jack Bush, Joseph Drapell, Glen Gould and so many others who lived and worked

here. "It is my hope that more and more people will become aware of what has been going on in our own back yard."

He says he joined the board at the Koffler Gallery because of its "super record" in bringing art to a wider audience. "The Koffler is an important institution of unrecognized national significance that enriches the lives of thousands of people every year."

Carpenter, who has organized a number of exhibitions and written more than 60 articles on art and criticism, says the Jewish community is well informed about Chagall and Soutine, Rothko and Newman.

Carpenter told *The C/N* that an important question is why Jews have been such leaders in art. He notes that Rabbi Shubert Spero believes that "if art is a discovery of the beautiful, and the beautiful reflects the voice of G-d, then the Jew not only may but should surround himself with art ob-

jects as long as the moral sense of Torah is not offended by them."

He notes that abstract art avoids graven images and idolatry. That may explain why the Jewish contribution to modern art has increased so markedly since the rise of abstract expressionism.

Carpenter won the Ontario Confederation of University Teachers teaching award, a distinction given each year to only ten or so university teachers. His graduate seminars in art history at York University are aimed at increasing awareness of accomplishments within Canadian culture.

Carpenter is helping the Koffler Gallery with its current fundraising drive. He says the Koffler Gallery shows the work of unheralded emerging artists to a degree matched by few institutions in Canada. "I feel honored to be able to contribute to the development of such an organization."

Rosenberg known for her lectures

TORONTO — Well-known lecturer and family therapist Hadassa Agassi Rosenberg died recently in her Toronto home surrounded by family members. She suffered from cancer.

Rosenberg was highly regarded for her lectures on modern literature. She highlighted modern texts by drawing on her deep knowledge of Biblical and archaeological sources. A charismatic speaker, she lectured at the School of Continuing Studies at the University of Toronto for 20 years, where she was in great demand and won several awards.

Rosenberg was trained and practised as a family therapist specializing in the issues confronting step-families. She is the author of a forthcoming book on this subject.

She was married for 46 years to the



Hadassa Rosenberg

late Rabbi Stuart E. Rosenberg, former rabbi of Beth Torah and Beth Tzedec congregations. She was born in Israel and came to North America to attend New York University. She earned a master's degree in Archeology and Near Eastern Studies from the University of Toronto, and a master of education degree from the Ontario Institute for Studies in Education.

Rosenberg is survived by three daughters, Ronni Rosenbluth of Toronto, Rachelle Taquu of Newton, Mass. and Elissa Rosenberg of Charlottesville, Va.; and four grandchildren: a brother, Joseph Agassi of Toronto and Herzliya, Israel; and three sisters, Sara Batz and Aviva Yehzekeli of Israel and Yaffa Schlesinger of New York City.

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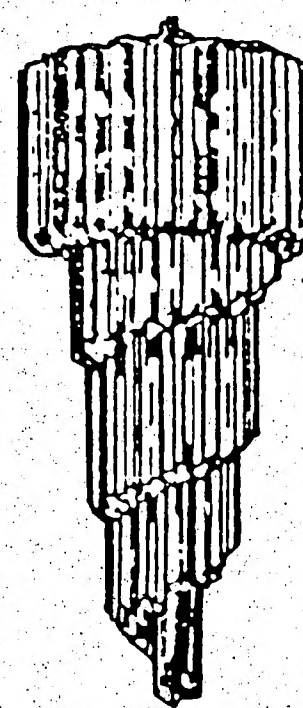
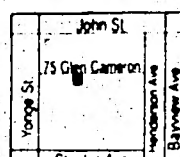
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Organizations and People

CJC planning educators' program

LONDON — After a positive response to professional development days for Jewish teachers in southwestern Ontario, Canadian Jewish Congress (CJC) is planning a similar program for educators in eastern Ontario.

The Education Department of CJC, Ontario region, received such positive feedback following a program in London "that we hope to offer professional development (PD) days as one of our central services," said Gary Levine, senior education consultant to the CJC.

Teachers from day and afternoon schools in Kitchener, Guelph, Niagara Falls and St. Catharines attended the programs held in London's Community Hebrew Day School and the Jewish Community Centre.

The sessions helped teachers build a support network in which they can use one another as resources, said Levine. They liked the programs' emphasis on collegiality.

Rosalie Samosh, principal and teacher at B'nai Jacob Synagogue School in Niagara Falls, said the workshop was "excellent because it is important to meet other teachers, hear what's going on in other places,

and gather ideas."

She said speaker Anne Glickman, director of the Teacher Centre, Toronto Board of Jewish Education, presented lots of ideas applicable to classrooms in small communities. Samosh also liked the materials from or about Israel.

Glickman called the CJC program "a very valuable experience for all." At her hands-on session, teachers prepared games and other teaching aids to take back to their classrooms.

In addition to Glickman, congregational school teachers also heard speeches from Levine on the Passover curriculum and from Susan Jackson on The Art and Science of Dealing with Parents.

Sessions for day school teachers included presentations by Rabbi Melvin Glazer of Or Shalom Congregation in London, Pat Delaney, vice-principal of the London Community Hebrew Day School and Dave Woodhall of the Ontario Ministry of Education.

Donna Glazer, principal of the London Community Hebrew Day School, said her staff "had a wonderful time and felt the day was extremely worthwhile."



Ilana Barbut, a teacher at supplementary congregational schools in Kitchener and Guelph, takes part in educational aids and crafts workshop during teacher professional development day in London.

Puppets, music, humor used in play to resolve conflict

By RUTH SCHWEITZER

TORONTO — *Everyone Has Feelings*, a play recently presented to about a hundred Grade 1 students at the Fayewood Arts Centre, delivers a serious message about feelings and conflict resolution through humor, music and puppetry.

A Waterwood Theatre production, *Everyone Has Feelings* aims to help primary school teachers and students resolve conflict.

In the play, Gary (Gary Harper) bullies and taunts his classmate Sally (Trish O'Reilly), a well-behaved student.

Gary repeatedly calls Sally a "goody-two-shoes". He threatens to steal her science homework unless she invites him to her birthday party and pushes her in the schoolyard.

Gary may call Sally a wimp, but it is clear that Sally is strong and self-confident with a good sense of humor. The script, written by Karen Waterman, allows Sally many opportunities to speak out for herself. Waterman has avoided creating a good but boring character and so keeps the young audience's attention.

Gary initially was rewarded with a lot of laughs when he bullied Sally, but the laughter died down when

the audience discovered that Sally's feelings are hurt.

Sally, however, is not the only person with feelings. Gary is a troubled child and he begins to get our sympathy. The script reveals that Gary envies Sally because she "is good at everything." No one likes him, so he is lonely and has low self-esteem.

As the play progresses, Gary and Sally get to the point where they shake hands, with the help of a puppet teacher, Mrs. Marshall.

Mrs. Marshall uses several conflict resolution techniques. She asks Sally why she is upset then instructs Gary to repeat, in his own words, what Sally said. Next the teacher asks Gary to say what is bothering him and has Sally restate his problem. It is touching and funny to see the two of them reach an understanding.

The music was written specially for the show. Gary and Sally perform a memorable rap duet, really an invitation to talk about problems.

Teacher Megan Ticknovich and her Grade 1 class from St. Georges Junior School in Etobicoke recently saw *Everyone Has Feelings*.

"The idea of solving conflicts by talking was an important one," Ticknovich said. "We had been trying in class to solve our problems with voices instead of fists."

Berg helped build camp

By BEN ROSE

TORONTO — A man who overcame physical disabilities to become national president of Canadian Young Judaea died at Sunnybrook Medical Centre after a long siege with heart disease.

Maurice Berg, 80, was stricken with tuberculosis as a child and it resulted in stunted growth. He spent two years in the Weston Sanatorium. In his late 20s, he was afflicted with eye problems and by the time of his death had partial sight in only one eye.

He was known to hundreds of people throughout Canada because of his interest in Young Judaea, and particularly for the time and energy he gave to the building of Camp Shalom near Gravenhurst.

A bachelor, Berg is survived by an older brother, Al Hochberg of

Windsor. He lost one sister in the Holocaust and another sister, who lived in Windsor, predeceased him. Another brother, Arnold, also predeceased him.

He was born in the Ukraine, and came to Canada with his late parents, Rachel and Jacob Hochberg, when he was a lad of 10.

A printer by trade, Berg was a partner in Maple Leaf Press with his old friend of Young Judaea days, Willie Zimmerman.

He was a past president of Ajalon Lodge whose members were active in Young Judaea at one time. He served on the board of the Jewish Community Centre for many years and was a life member of Baycrest Centre and a life associate of Canadian Hadassah-WIZO. He established scholarships at Hebrew University, Technion, and the Zionist Youth Centre.

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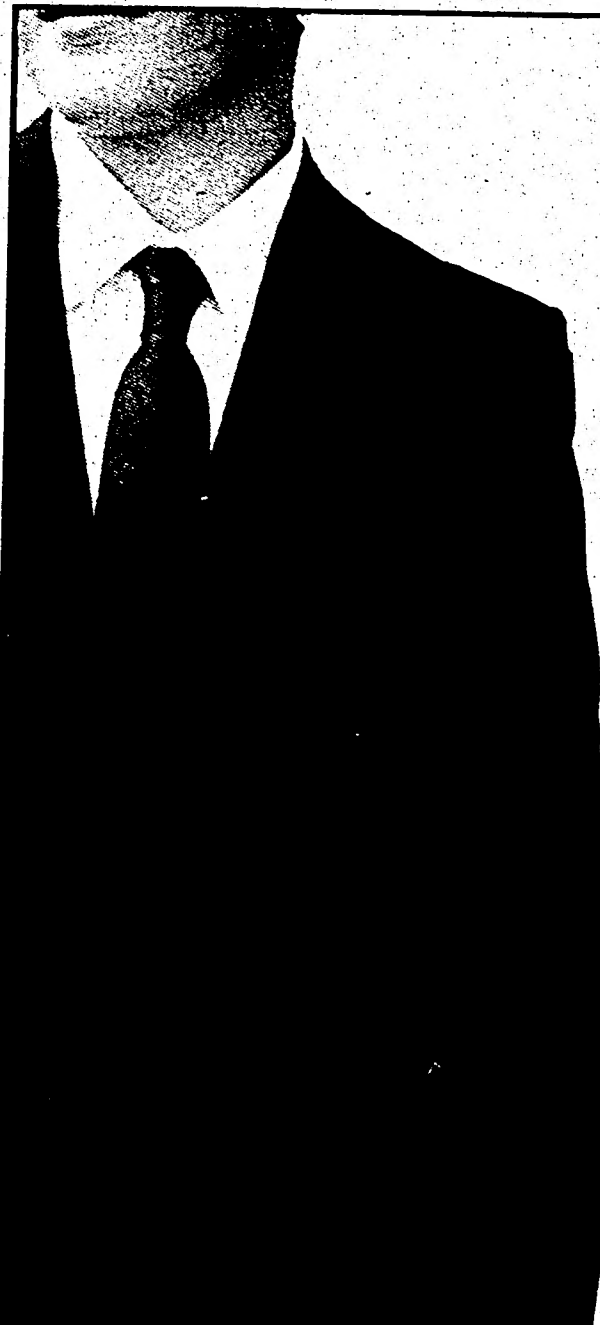


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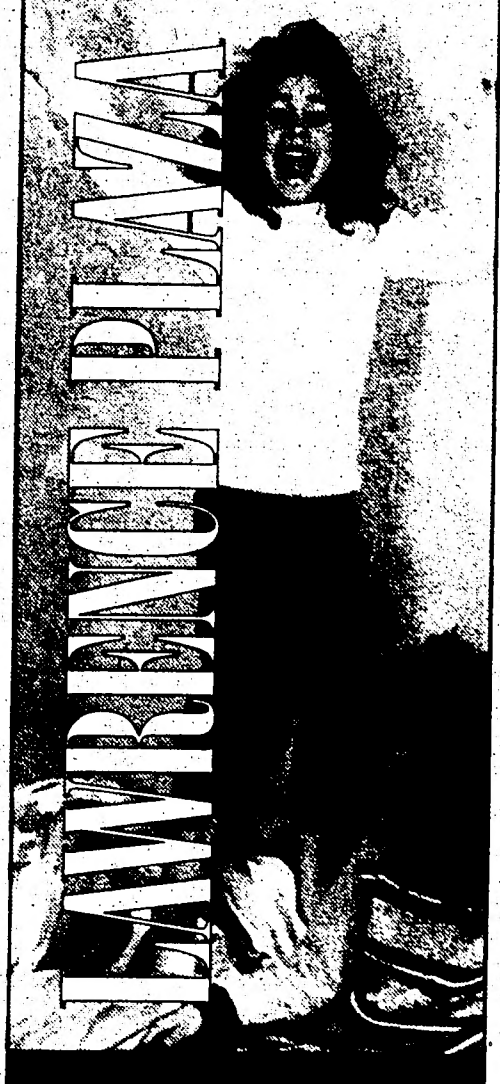
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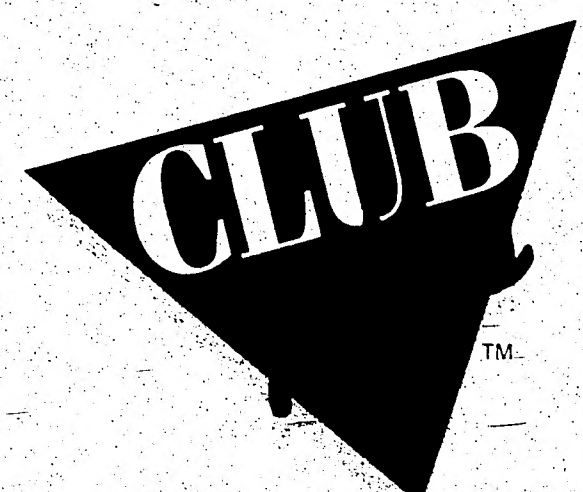
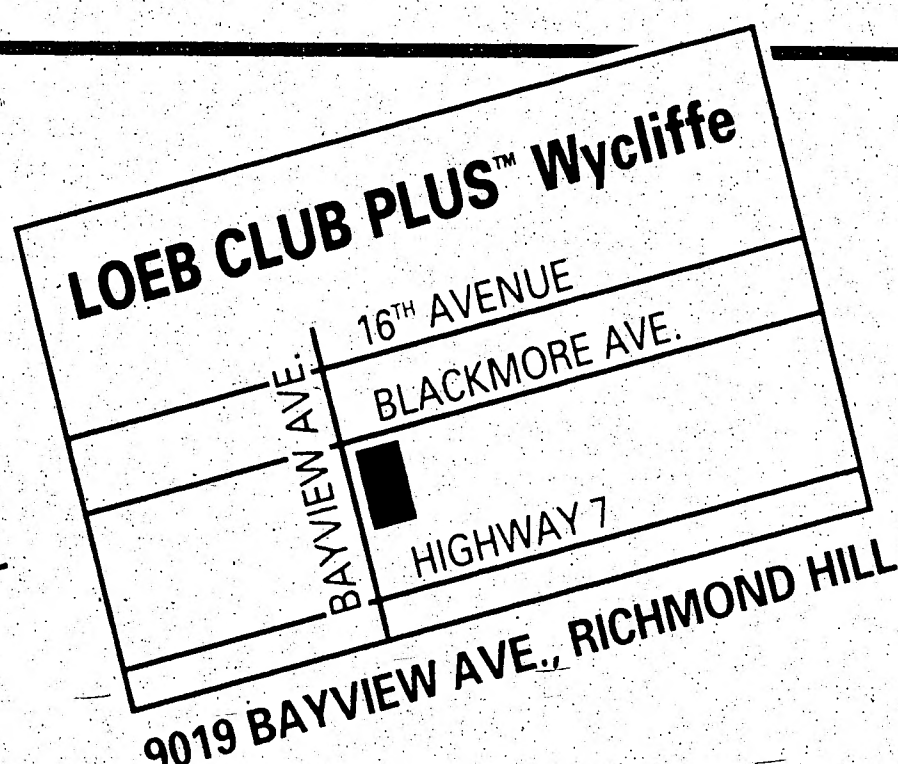
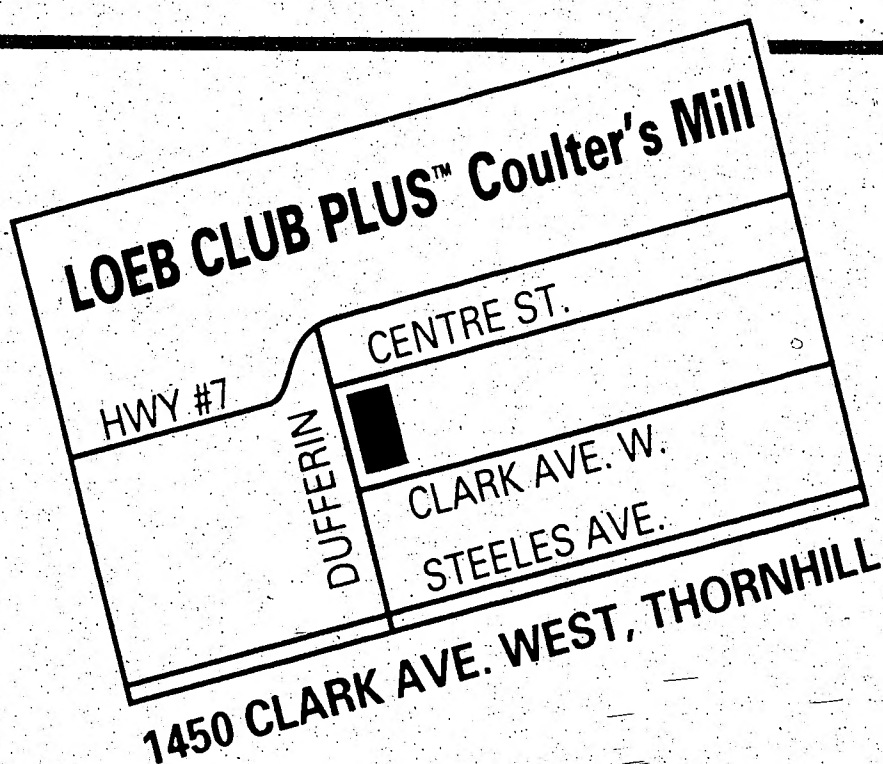
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Organizations and People

JF&CS clients celebrate bat mitzvahs at synagogue

By FRANCES KRAFT

TORONTO — Thornhill's Shaar Shalom synagogue was the scene of a heartwarming celebration recently when two clients of Jewish Family and Child Service (JF&CS) jointly celebrated their bat mitzvahs.

For Alison, 13, and Sharona, 14, (names have been changed to protect their privacy), the Sunday morning service represented the culmination of much hard work.

Sharona recently moved into a foster home after spending 2 1/2 years at the Jerome D. Diamond Adolescent Centre, a residential and day treatment facility for young people with emotional, social and/or behavioral problems. Her experience at the centre, where she continues to at-

tend school, included therapeutic programs and celebration of Jewish holidays.

Alison, who currently lives at the Diamond Centre and attends a public school, has worked hard to cope with serious learning disabilities.

"Having a bat mitzvah was my wish," Sharona said. "It was not imposed on me." In their divrei Torah, the girls spoke of the challenges they had faced and compared them to the challenges of Queen Esther.

"[Like Queen Esther,] you too are admirable women who are a credit to those around you," said Charlotte Miller of B'nai Brith Women of Canada's (BBW/C) Golda Meir chapter, when she presented the girls with gifts on behalf of her group. The Golda Meir chapter sponsored the festive

brunch which followed the service.

"This is a day to remember," said JF&CS executive director Gordon Wolfe, who presented the girls with siddurim. He commented on the "happy faces and even some tears" among the 90 guests, including JF&CS staffers, BBW/C members, the girls' friends from the Diamond Centre and a few family members. Gloria Levitt, national president, and Marni Collier, Toronto president, were among the representatives of BBW/C.

Florence Weinberger, JF&CS executive assistant, who co-ordinated the event, told *The CJN* of the pride she felt. "Alison and Sharona rose to the occasion. It meant a lot of extra work. These girls have a lot on their plate."



BETH EMETH MONTE CARLO

Seen at the 19th annual Beth Emeth Monte Carlo dinner and draw are (from left) Henry Zeleniec, Charles Diamond, national executive vice-president of Israel Bonds, event co-chair James Graff, Rabbi Joseph Kelman, event co-chair David Anisman and Kurt Rothschild. Beth Emeth has purchased a million dollar note through Israel Bonds every year since 1975. This year Diamond made a special presentation to Graff and David and Sandra Anisman for their support of the note program.

Forum examines need to teach Holocaust

By MOURA WOLPERT

HAMILTON — A recent forum here on What, How and When Do We Tell Our Children About the Holocaust provoked much discussion but provided few answers.

The panel discussion was organized by the Hamilton Holocaust Remembrance Committee because of growing concern that some parents don't want their children to learn about the Holocaust.

Children can relate to biblical and historical events that happened long ago, said Hamilton Hebrew Academy principal Rabbi Zev Eisenstein, "but when it comes to the Holocaust, it becomes difficult because according to some, we should remember the horror and brutality."

Rabbi Eisenstein cautioned that "children have a vivid imagination" and that pictures, books and videos may create more fear in children than necessary. He added that the Holocaust is taught only informally at his school.

The Holocaust was the first great historical event to be conveyed to millions of people on film, said Dr. Louis Greenspan, and "we are faced not with the problem of forgetting the Holocaust but rather, that it's with us all the time."

There is a tremendous amount of material available and in his view, the best way to teach children is to have them respond to what is already on the air. The McMaster University professor of religious studies recommended that we need to study the Holocaust as factual history because that is the element that is being forgotten.

Rather than learn about the details of the Holocaust, Dr. Nahum Spinner, associate professor of psychiatry at McMaster, said Jewish children need to know more about what being Jewish means.

A survivor and an Orthodox Jew, Spinner finds Yom Hashoah an awkward, uncomfortable and difficult commemoration. He prefers Tisha B'av, the day traditionally designated as the official day of mourning.

Questions covered the gamut of concerns from who should teach about the Holocaust to how to preserve its "uniqueness," how and when to remember those who perished if there is no Yom Hashoah, and how to observe it without emotionalism.

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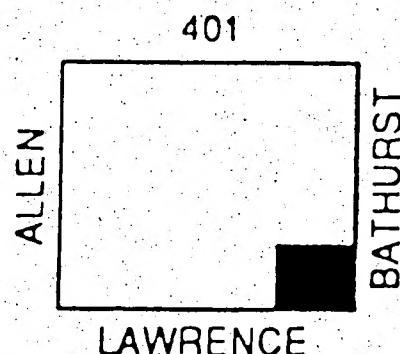
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Organizations and People

Common Ground catches on

By FRANCES KRAFT

TORONTO — It's a simple idea and, not unexpectedly, an innovative one. The people who applied the Tupperware philosophy to their goal of sensitizing Toronto's Jewish community on Israeli issues in one small group after another, have taken their idea a step further.

Common Ground, a non-profit organization begun two years ago by Sender Axelbaum and Michael Berger, recently held an orientation meeting for people who have joined the group as "ambassadors."

Although Common Ground has reached over 3,500 people with its education-through-role-playing seminars (roughly 200 to date), "a lot of people aren't sufficiently interested that they'll come out for an entire evening," Axelbaum told *The CJN*.

The ambassador program, which addresses that problem, was the brainchild of hotelier Issy Sharp, who offered his assistance after attending a Common Ground seminar. Each of the 55 ambassadors, in addition to pledging \$100 to help the non-profit organization with operating expenses, has made a commitment to talk to 50 people in the coming year about Israel's concerns in the ongoing Mid-East turmoil and the peace process.

"This is a practical way to make a change in public opinion," said Berger. Ambassadors were asked to make a list of 50 people with whom they typically come into contact, and to think of two who are likely to want to become ambassadors themselves.

"Within two months there's no reason why we shouldn't have 100 members of this group," said Berger. With continued growth to, say, 350 ambassadors, they could reach 17,500 Jews within a year, he postulated. "And they're each going to talk to one person about it," he figures, "so indirectly you've hit 35,000 people."

Ambassadors at the meeting received an introductory kit including a keychain which can be used as a conversation starter. It depicts the size of Israel relative to the Arab states on one side, and a map of Is-

rael on the other, highlighting its narrowest point, roughly "the distance between Highway 400 and the Don Valley Parkway" (9 miles).

Common Ground will supply ambassadors with ongoing support and background information, including media analyses within 48 hours.

"Don't get political," Berger cautioned the new ambassadors. "We don't represent or rule out any solution. We just provide information and sensitize everyone to Israel's concerns."

"I think it's a very important project," says ambassador Mahra Hart, a new mother who plans to return to work this summer. With a limited amount of time (she also teaches Sunday school at Temple Emanu-El), she felt that pro-Israel advocacy was something that "meant

the most to me."

"It has real people power," says Jeff Levy, a marketing manager at Canadian Imperial Bank of Commerce, who is also involved in a number of other community organizations. Levy, who is already a seminar presenter for Common Ground, says he didn't hesitate when asked to become an ambassador.

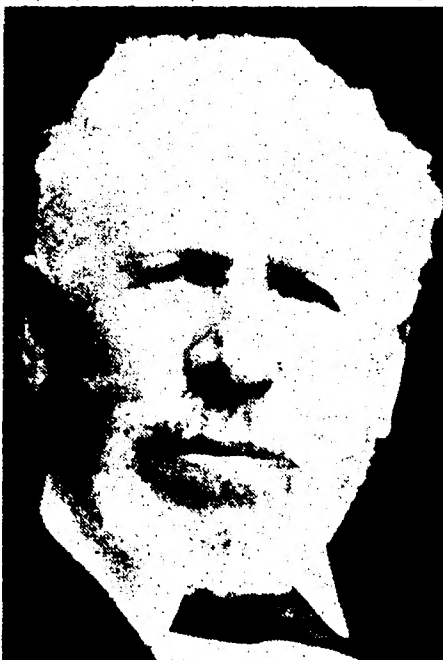
For further information, contact Common Ground at 636-1880.

Correction

The ingredients for Venezuela Passover Stew (*CJN* March 25, p. 34) should have called for 2 tbs. granulated sugar, not 2 lbs. We apologize for the typographical error.



Bert Oberndorffer



Simon Oberndorffer

Now who's the grandson, who's the grandfather?

Albert Simon (Bert) Oberndorffer, 78, is the grandson of Simon Oberndorffer, the second Jew to settle in Kingston. In the March 25 issue, *The CJN* carried the wrong name under the photo of Simon Oberndorffer.

The accompanying story failed to mention that Bert Oberndorffer was adopted when only a few weeks old and was named at Holy Blossom Temple. His parents were early members of Holy Blossom.

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Travel

TRAVEL
TALK

By LEN BUTCHER

It's another Monday morning. Early. I've just spoken to the lovely Leora in Jerusalem who brought me up to date on the latest happenings in the Eternal City. For those of you who don't know, LL is Leora Frucht, this paper's Israel correspondent who does a great job for us.

In her spare time, which she has very little of, she is a budding artist and her work, particularly her portraits, have caught the eye of a prominent art patron. Mazel Tov from all of us.

Anyway, she, like many Israelis, is disturbed by what is happening there, but hopes that it will not have any impact on Canadians travelling to the Holy Land. Support for Israel in difficult times must never waver. Those are my words, but I know they reflect LL's feelings.

She also told me about all the excitement centering on the grand opening of Montreal businessman David Azrieli's super mall in Jerusalem. So for every negative happening in Israel, there are many, many more positive things going on.

The Dragon Lady returned last week looking fit and rested. She says she had a great time in Florida visiting her mother-in-law, seeing old college friends, driving through the panhandle.

I can see having a great time with old friends and sightseeing, but visiting your mother-in-law? Somehow the words "enjoy" and "mother-in-law" in the same sentence just don't seem to go together. It's like saying you had a "relaxing" evening at a Guns 'n' Roses concert.

Anyway, if she wants to score points with her husband, far be it from me to downplay it. It's good to have her back, even though she was a little confused by all the balloons and strobe lights in the editorial department and the banner that read "Party On" that Paul Lungen had forgotten to take down.

In a moment of rare weakness for her, the Dragon Lady accepted my explanation that it was only a set for a photo we needed for *The C/N* party supplement.

And speaking of staff returning, Jeff Rosen hobbled in last week on his own two feet after successful surgery to remove his appendix. He looks like he lost about 20 pounds. Now I have to lose 35, but I can think of better ways to lose it and no, it's not on some fad diet. It's an exercise program. I'd like to tell you about it but this is a family newspaper. Suffice it to say that I will have a lot more fun losing my weight than Jeff did.

David Lazarus from our Montreal office called to gloat the other day. It's 12 degrees, he said smugly. No hello. No how are you. Just "Hi, Len. It's 12 degrees." Now I don't know what 12 means in Celsius, but I do know it doesn't have a minus in front of it, so that's good enough for me. I was duly impressed and I must say, a bit jealous, but what could I rebut with?

What does Toronto have that Montreal hasn't? What can Toronto do that Montreal can't? And please don't tell me that Toronto is safe and clean. So is a hospital, but would you want to live in one?

So I graciously accepted DL's information and said, "Enjoy," before slamming down the phone. And how was your week?

Czech tour to restore cemeteries

By BILL GLADSTONE

TORONTO — A Czech-born Torontonian who has never organized a tour before is planning to take a group of young people to the Czech Republic this summer and put them to work restoring one or more Jewish cemeteries.

Nora Freund left Czechoslovakia as a child with her parents as the destructive Nazi juggernaut was just beginning to roll across Europe.

Having visited her native land several times since it wrenched itself free of the Soviet orbit, she was appalled by the poor condition of its Jewish cemeteries, which once numbered about 400. Many have been totally des-

troyed.

Freund, who has traced her family back some 200 years in Bohemia, was born in the village of Oracov, near Carlsbad. Damaged but still standing, the Oracov cemetery is among those she hopes to work on. It hasn't been touched since the Nazis vandalized it and left it in 1939.

"We may not be able to fix the stones — that takes money — but at least we can record what's written on them so the information is not lost," she says.

With the assistance of a colleague in the Czech Republic, Freund hopes to match the Canadian group with a group of young Czech Jews who probably had little chance to explore their Jewish heritage under the previous com-

munist regime.

The trip, which will likely last three weeks in July and cost about \$2,000, will also involve extensive touring of Jewish and tourist sites in Prague and the surrounding countryside. "Experience the grandeur of the old Habsburg Empire and the excitement of a free Czech Republic!" exclaims the brochure that Freund is distributing. However, participants will also visit Theresienstadt.

Several educational lectures are also being arranged. The program is being planned in conjunction with the Czech Union of Jewish Youth whose director is Israeli Shaliach Daniel Ziss.

For further information, contact Nora Freund at (416) 481-1933.

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Arts

Chutzpah a go-go retains charm despite opening night woes

By BEN ROSE

TORONTO The expanded version of *Chutzpah a go-go* retains its original charm, but on opening night one of the four performers (Randy Vancourt) had laryngitis and this detracted from its fast-paced fun.

The new production, directed by Jordan Merkur, runs at the Canadian Stage, Berkeley Street, until April 3.

The appeal of *Chutzpah a go-go* is its irreverent spoof of popular Jewish culture, particularly its Yiddish language. For example, one of the characters says, "Any place that has Rebecca and guilt in its name must be a Jewish place," when in fact it is a Catholic church. Holy Rebecca of Perpetual Guilt.

The play is a tongue-in-cheek look at the idiosyncrasies of Jewish life,

and if accepted in the right spirit, no one should find it objectionable.

Whether the show is any better as a full two-act production than it was as a one-hour play is a moot point. Commendably, it does have a stronger story line, with the history and mores of the little town of Bubkes, Saskatchewan, given more attention, along with the role of Jewish farmers of the early west. But, unfortunately, a certain repetitiveness and lack of spontaneity have crept in.

Two newcomers to the cast, Barbara Barsky and Charlotte Moore, give strong performances. Vancourt, of course, was plagued by laryngitis, and David Gale, so irrepressible in the first version, has toned down his performance, which is a pity.

The highlights are *Borscht Belt Rag*, *The Doris Shatsky Single Seniors Tour of Eretz Israel*, *Shpilkes* and *The Shalom Dancers Medley*.



Chutzpah a go-go's cast includes (from left) Charlotte Moore, Barbara Barsky, David Gale and Randy Vancourt.

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Sculptor presents her latest work

By MOURA WOLPERT

HAMILTON — It's 10 years since she had her last show but carving, as Hamilton sculptor Emy Singer explains, takes time.

Fifteen of Singer's latest works will be on view at the Kershaw Gallery of Old Maps and Prints in Ancaster for two weeks next month in a joint show with Ancaster painter Joan Waddell Souter.

Singer loves stone and lots of curves, light and openness. This has led her to experiment with several new stones and with more abstract shapes and forms. The results are striking.

Entering her home for a preview, one's attention is immediately caught by a relief carving of a family. The man, woman and child are shown in a close and affectionate embrace and the warm-toned stone is tiger's-eye.

A more abstract family is carved in transparent alabaster, a stone so delicate that, as Singer points out, "you can't have too much detail in it." With the light behind it, the figures become ethereal. African wonder stone, very dark and smooth, is used for a pair of lovers.

The majority of Singer's pieces, however, are in marble and alabaster. Not many women sculptors work with marble, she says, because it is a very hard stone. She chooses her materials personally in New York, then has them shipped to Hamilton.

Only upon close inspection is she inspired. She says much depends on the shape of the stone, the grain, its faults.

Singer studied art at McMaster University, the Dun-



A new work by Emy Singer in African wonder stone.

das Valley School of Art and at the JCC with Hamilton sculptor Mavis Ehlert. She began working with clay but switched to carving some 20 years ago.

The exhibition runs from April 3 to April 18 at Kershaw Old Maps and Prints, 442 Wilson Street E., Ancaster, Ont. For further information call the gallery at (416) 648-1991.

Eye on Arts

The Leo Baeck Day School is hosting an evening of theatre, auctions, wine and cheese, and spectacular desserts May 3 at the Leah Posluns Theatre to raise funds

for its new building.

The evening includes a preview of the Tony Award winning comedy *Beau Jest* and a chance, before the play, to bid on original art, weekend getaways, jewelry, and tickets for various events. The auction is to be conducted by Harvey Atkin.

Tickets are \$50 each. For information call 222-9220.

Contemporary art

Contemporary art from Israel will be on view in Ottawa and Toronto this spring. The artists, mostly newly-arrived olim from the former Soviet Union, are all starting to make a name for themselves in Israel.

The show will include some 35-40 original pieces in oil, mixed media, drawings and watercolor.

In Ottawa, under the auspices of the Embassy of Israel, the show will be held at the Salon of the National Arts Centre from April 19 through 30. It will then travel to the Albert White Gallery in Toronto from May 4 through 14.

The exhibit is sponsored by the Canada-Israel Cultural Foundation.

For more information call Edie Koranyi at (613) 236-6353 or Grace Brooker at (416) 921-2103.

Las Vegas cabaret

A Las Vegas cabaret and casino will be held at the Sheraton Parkway Convention Centre, 600 Hwy. 7 E. at Leslie on May 1. Funds raised will be used to better the lives of children in Canada through Na'amat Canada's Canadian camps and day schools.

This evening is being used to raise money to replace many of the organization's usual sources of income that have dried up because of the recession.

The evening includes dancing to a 10-piece orchestra, an elegant supper, a one-hour floor show, as well as silent and audible auctions.

Adv.

Leisure Pleasures

By VIVIANNE MUHLING 422-2331

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International TV series began as a class project

By BEN ROSE

TORONTO It's not everyone who can promote a high school essay into an international TV series, but Alyse Rosenberg has done it. She is creator and executive producer of *Ready or Not*, a series of 13 half-hours about girls and puberty, which debuts April 5, at 8 p.m.

The 30-year-old native of Kitchener wrote the essay at age 17 as a class project in a creative writing program at Grand River Collegiate in Kitchener. It was *Thirty-Two Double A* dealt with a girl ordering her first bra (the size being "miniscule", the smallest available, the author says) and the attendant problems she faced on account of it with her family and friends.

Unbeknownst to Rosenberg, her teacher entered it in a University of Waterloo regional contest and it won the first prize of \$100, presented to her by the famed Kenneth Taylor, Canada's former ambassador to Iran.

The daughter of Morley Rosenberg, former mayor of Kitchener, and Ruthann Rosenberg, author of *I've Been Fired Too* a self-help book for people who have lost their jobs, she went on to University of Toronto and a postgraduate course in film at Columbia University, New York.

During her time in various jobs in the TV and film industry, in New York and Los Angeles, Rosenberg

never gave up on the idea that a pilot film based on her story should be made and would lead to a series.

She tried for four years to find financing for it and her break came in 1990, in Toronto, when she took the idea to John Brunton, president of Insight Productions. *Thirty-Two Double A* premiered as the first original half-hour program for Global's New Producers Series on Aug. 1, 1992.

Targets young viewers

The series, developed with Showtime Networks, Global, Telefilm Canada and Maclean Hunter, will premiere in the United States on Showtime on April 3, and run in three different time slots, aimed at a young audience, in contrast to the Global's spot at a family viewing time.

Ready or Not is about two young girls, best friends, aged 11½. Each is entering the puberty zone at her

own physical and emotional pace. Amanda, the Ready friend, a Jewish girl, is game for everything to happen at once, while Busy, the Not side of the relationship, an Italian girl, is intent on maintaining her tomboy status regardless of the changes she undergoes.

Busy is played by a 13-year-old Thornhill Jewish girl, Lani Billard, even though her character is a member of a large Italian family in the same neighborhood as Amanda's family.

The setting is North America suburbia, though the series is actually being shot in a Scarboro Catholic school, with exteriors at Scarboro homes and shopping malls.

Billard, a grade 8 student at Claude Watson School for the Arts in North York, is tutored 10 hours a week by a private teacher on the shooting set, because she has to miss her own classes. A car picks her up every morning to take her to the set and she thinks the life is great. Her parents, Beverley Golden-Billard and Douglas Billard, are both professional entertainers.

"We're hoping that the series will speak directly to pre-teens and their families," said Rosenberg. "Our approach is to be as honest as possible about first-time adolescent experiences while being both thought provoking and entertaining. If kids can get a sense that they might survive this thing called puberty, I'll be happy."

have American politicians — including every president in modern history — permitted the destruction of food surpluses rather than their distribution to the hungry? What accounts for the astonishing popularity of ethnic foods?

This informative and entertaining volume, the result of much research, is filled with colorful personalities and fascinating detail, especially regarding the influence of cultural beliefs on eating habits.

Since the Great Depression, there have been a number of food trends. In the '60s, it was organic food and vegetarianism. An advertisement in a California natural food store read "The first step in halting pollution is to stop consuming the devitalized, plastic, pseudo foods which turn men into walking cesspools." Granola came into its own when Yale University students hosted a conference of Black Panther supporters in the spring of 1969. "Instead of the usual hot dogs and Cokes," we learn "they provided a granola-type recipe of oats, dates, sunflower seeds, peanuts, prunes, raisins and cornflakes."

In the 1970s there was a mad scramble among manufacturers to make food seem more natural. Tang, one of the more successful new artificial products of the time, advertised its Natural Orange Flavor. Unhappily, "it was made up of sugar, citric acid, maltodextrin, calcium phosphate, potassium citrate,

artificial flavor, cellulose, xanthum gum, artificial color and BHA. "Natural" meant that it also contained a small amount of flavoring derived from real oranges."

Food addicts attacked white bread, sugar, salt, meat, processed foods and dry cereals. The four leading cereal makers quickly responded with claims of improved products with additional nutrients. When prices rose accordingly, a fickle public moved away from the more expensive health foods. A cynical General Mills executive explained, "You can't sell nutrition. Hell, all people want is Coke and potato chips."

Pizza, quickly prepared and portable, shunted aside the hot dog in popularity. By the late 1960s Americans were consuming two billion pizzas annually, using six hundred million pounds of mozzarella cheese and eight hundred million pounds of tomatoes in the process.

The fashionable figure — especially for women — underwent a number of alterations over a sixty-year period. Dieting was everywhere, but when all was said and done "the millions of middle class men and women who periodically dieted, jogged, and exercised seem to have had little impact on what was perceived to be the national problem with overweight."

This lively history is a splendid contribution to a subject of perennial interest.

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Books

By
BERNARD BASKIN

Paradox of Plenty, by Harvey Levenstein (Oxford University Press, \$38.50).

Is there anything more important than food? Conventional wisdom would have it that you are what you eat. The Bible confidently assures us — contrary to human experience — that God satisfies the hunger of every living thing.

The well-known sociologist J. K. Galbraith maintained that more people die in the United States of too much food than of too little, and Albert Einstein reminded us that "An empty stomach is not a good political advisor." The cry for bread has toppled kingdoms and deposed the mighty.

Harvey Levenstein is a professor of history at MacMaster University. In *Paradox of Plenty*, a modern social history of eating in America, he asks a wide variety of questions: Why do North Americans eat what they eat? How has the emancipation of women changed our eating habits? How do the giant food businesses manipulate our food tastes and preferences? How successful have the efforts of government been to render American diet more nutritious? Why

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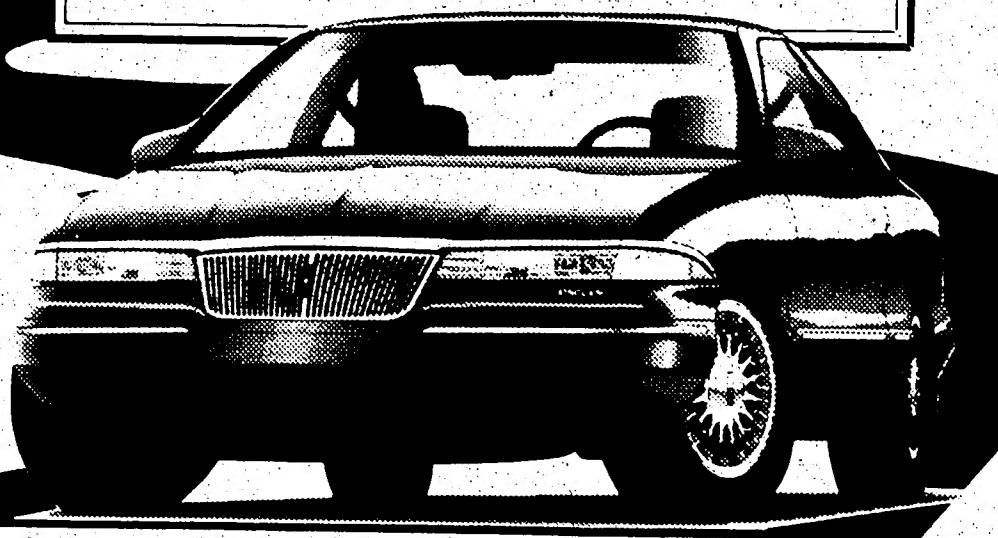
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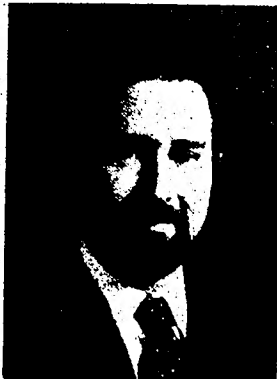
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Steps to follow when filing professionally prepared returns

By DANNY J. ROSENZWEIG

Has the March break already come and gone? We've barely said goodbye to the January blabs and December bills. But, whenever March comes around, three unrelated annual rituals always follow closely on its heels: March break, the arrival of spring and the Ides of March (which to most practising chartered accountants translate into another income tax season). For obvious reasons, I am addressing the last of the March triumvirate here.

If you feel your blood pressure rising at the thought of another round of battling the midnight oil, with calculator, pencil, eraser, coffee and analgesic at hand, you could gather all your information up and go to your nearest friendly neighborhood professional accountant. Usually at this time, there appear many fly-by-nighters who prop their sandwich boards out onto the sidewalk, advertising "Income Tax Returns Prepared — from \$xxx and up." But honestly, why anyone would entrust their personal financial information to someone who may not be there to answer Revenue Canada's questions in July or August is beside me. There are many very qualified individuals/organizations competing for the same customer . . . you!!

What should you look for when searching for the first time for someone else to handle your income tax situation? For one thing, membership in a recognized professional accounting organization would be a start. Members of Ontario's three major accounting bodies should be more than capable of handling your needs, assuming they are in active, everyday public practice. Secondly, look for an indication of permanency of establishment. Does the office look like a temporary MASH unit set up for a short term battle, before the tents are removed from the ground to be put away in storage until the next year? After all, you want them to be around all year, if an unexpected call comes from Revenue Canada Taxation between now and the next filing period.

Consider asking friends or family for a recommendation. If they are satisfied with their accountant, that might be a place where you could take your business. Assuming that you have settled upon your 1992 tax preparer, what should you do to save him/her time and you money?

Be organized in gathering your information together. Remember, your bill is a function of time. Of course, you may happen to choose an individual who quotes a flat fee for all returns (this scenario is as unlikely to occur as a meteor crashing in your backyard before you finish reading this article).

It would help the preparer if your information brought into the office was assembled together as follows, in roughly the same order as they would appear on the T1 jacket:

- All T4's and T4A's for your employment or business income;
- All T5's and T3's for interest, dividends and trust income;

— A summary of your interest and dividend income for which no information slip is available e.g. T-bills, CSB's, mortgages;

— Other income sources, such as Old Age Security, Canada Pension Plan, Family Allowances, Unemployment Insurance benefits, for which there should be an information slip sent to you;

— Summary of capital gains or losses incurred in the year;

— Summary of income and expenses related to a self-employed business or to a rental property;

— Receipts for any contributions to a Registered Retirement Savings Plan;

— Receipts for medical, dental and prescriptions, net of any reimbursement received from a group health plan;

— Charitable donation receipts, for which there is a registered charitable exemption number;

— Amounts of rents and property taxes paid, and name of payee to whom payment was made;

— Summary of all carrying costs for investments, such as safety deposit box rental, interest on money borrowed to earn investment income and investment counsel fees;

— Details of child care expenses;

— Tuition fee receipts and education deduction certificate;

— A copy of your last several years' income tax returns, or at the very least, the 1991 T1.

By now, you should have received most of these information slips in the mail from numerous organizations, ranging from your employer(s) and financial institutions to charitable organizations and the like, plus everything in between. If you prepared your own 1991 personal income tax return last year, then you should have received a blank form and possibly some schedules in the mail as well. The latter would have come with a personalized name and address label. This would be necessary only if the preparer completes the returns by hand and not by computer. A new twist this year is that some tax preparers are filing their clients' returns by a system called EFile, or electronic filing. This will transmit your return to Ottawa over a dedicated telephone line to Revenue Canada's computer telephone line, reducing the paper waste significantly. You should still receive a physical copy of your return, notwithstanding progress in technology.

Remember, you must file your personal income tax return by midnight, Friday, April 30, 1993. You have less than six weeks to get going. The earlier you file your return, the sooner the refund you receive (if eligible). With the interest rates and penalties now being charged by the Department of National Revenue, it makes dollars and sense (sic) to file on time when you owe money to the taxman. And remember, even if you are entitled to a refund, Revenue Canada will only start crediting taxpayers with interest beginning the 46th day after April 30.

(Danny J. Rosenzweig is a partner in the Toronto chartered accounting firm of Krofchick Levine and Rosenzweig.)

Home-based business grows

TORONTO — Barb Mowat has apparently created a monster.

So successful has the British Columbia-based Mowat been in promoting micro-enterprise awareness that her own Impact Communications Ltd. may soon be too big to be micro.

The "fairy godmother of home-based business," Mowat has probably done as much as anyone in Canada to establish the credibility of self-employment as a viable economic option.

In many ways, the evolution of Mowat's own small business reflects the remarkable growth of home-based business and micro-enterprise in Canada. Realizing that she was a "closet entrepreneur," in 1986 Mowat abandoned a 15-year career as a university lecturer in psychology to set up a marketing and human resource management business.

In trying to keep her business afloat, she realized there were thousands of other home-based business-people trying to survive on a fiscal wing and a prayer, often without professional and peer support, a business plan, technical or financial expertise or even basic personal encouragement.

Aware that some 80 percent of

home-based business (HBB's) fail within five years, Mowat set out to foster support for micro-enterprise through a dizzying array of initiatives that have quickly established her as a national catalyst in the growing self-employment trend.

Mowat has produced 'how to' publications for HBB's, established workshops, and co-ordinated trade shows and conferences — all aimed at minimizing the failure rate of small business start-ups and maximizing awareness of the advantages of using the family home as a business incubation site.

Along the way, she also has found time to chair the first National Home-Based Business Committee, a ground-breaking initiative supported by Industry, Science and Technology Canada; create and co-ordinate the B.C. Creative Arts Show; co-ordinate the first Canadian HBB conference, Charting the Future of HBB; and serve on the boards and committees of everything from the Federal Business Development Bank to the Fraser Valley Peer Support System. And that's just before lunch . . .

But perhaps the most-visible of Mowat's involvement remains the *Home Business Report*, a glossy

quarterly magazine established three years ago for the B.C. market. Today it's on newsstands across the country and boasts a readership of more than 25,000.

Acknowledging the importance of regional market linkages and support, the *Report* combines what Mowat calls "national, generic articles of interest to everyone," with a unique 8-page insert that varies from region to region. "The specific information on micro-enterprise in individual regions is essential," says Mowat. "So often it is contacts and networking that make the difference between sinking and swimming for small businesses with limited resources."

Through all this activity, Barb and her small staff at Impact Communications have continued to answer questions, send out information, provide free advice and liaise with governments to nurture HBB growth.

But to adequately handle the increasing volume of enquiries, Mowat has been put in the ironic position of out-growing her own micro modus operandi. Plans are in the works for the establishment of the Centre for Micro-Enterprise Development. Mowat said the centre "will effectively address evolving demands for information and assistance." (NC)

Isadore Sharp

In 1961, Isadore Sharp, a young architect working with his father in a two-man construction company, opened his first hotel near the red light district on Jarvis Street in downtown Toronto. From those humble beginnings, Sharp today has expanded his operation into the world's largest luxury hotel and resort chain, with 43 hotels in 17 countries. His Four Seasons Hotels are noted for their elegance and quality and for introducing innovative services such as shampoos and bathrobes in every room, overnight dry cleaning and mini-bars. Sharp was recently named Canada's outstanding CEO by Caldwell Partners Amrop International, an executive search firm. He spoke to The CJN's Paul Lungen recently.

CJN: How is the recession affecting the hotel business and the Four Seasons in particular?

Sharp: Well the business in general is being affected like most businesses. Probably 1990-91 and 1991-92 were the worst years for the hotel industry as a whole. It's affected our business differently in different parts of the country. By and large we're down substantially from what we normally expect to face in normal down times. So it's been a long and protracted [recession].

But we see the recovery process starting slowly and would expect that during the course of 1993 there will be a slow movement in the right direction. By the time we reach 1994, we might be back to normal.

CJN: Because of the type of clientele that the Four Seasons appeals to, does the recession hurt you more than other hotels?

Sharp: No. In relative terms, when you look by comparison, we're doing quite well. It doesn't affect us as much. It doesn't start as early and probably ends a little faster.

CJN: Is the recession affecting the type of services you offer? Have you had to cut back?

Sharp: No. We don't compromise the product. We maintain the integrity of what we offer the customer. We try to operate as efficiently as we can but we don't in any way jeopardize changing the product line, the customer service. Guest satisfaction is still our purpose and priority.

CJN: What is your philosophy and approach you take regarding client satisfaction?

Sharp: Well, it's the approach that most companies. I believe, try to take. We look at the customer as our main purpose of being in business. Our objective is to have what we call "a perfect guest experience." That means everyone, all the time, gives a great deal of thought to that process, knowing full well that there are so many things that are beyond your control that might not work out.

That's when we expect the responsibility of the individual to take hold. [for them to] use their judgment and try to correct [problems] or deal with issues when they arise. In that context, [if] you take what might have been a problem and attempt to correct it, providing it was [done in a] sincere way, then the customer responds in a

manner that reaches what we call "100 percent performance."

CJN: Do your staff receive any special training with regard to service of the clientele?

Sharp: Yes. We have the normal training procedures and we try to help them do their jobs better, technically. The main ingredient in terms of putting together a group of people who work well together is in the hiring process. In that context, we hire people who can adapt to a service mindset and who feel comfortable in dealing with people. Customer satisfaction is what everybody has to be focused on. So in that regard, the training starts with hiring people with the right attitude. You can't train people's personalities. You can train them how to do a job.

ing when they stay at the hotel. Is it things like individual faxes, VCRs in the rooms?

Sharp: All those are available. I don't think a fax in every room is quite there yet. I'm sure as the equipment improves, that might eventually be one of the situations.

[The expectations are] a little more subtle: two lines on the telephone so people can use the computer and still use the telephone. That's becoming the norm.

[Customers want] better equipped bedrooms so they can use them as a place to work rather than just as a place to sleep.

It all depends on what level of hotel you're referring to. The budget-conscious need minimal services.



CJN: What do you see as the main trends in the hotel business, particularly with regard to the Four Seasons and the type of clientele it serves?

Sharp: Well I think the trend is that people are becoming conscious that their time is very precious and they want things to work. Therefore their expectations of service is rising all the time. All the new technological changes being incorporated into the business world are ones that should help people do their jobs better and therefore help reach that customer's level of service more easily.

CJN: What sorts of things are customers expect-

I think it's just making sure the product meets the customers' expectations, no matter what level they're buying.

CJN: Is providing a health or exercise facility something that people are demanding?

Sharp: Yes. That's almost taken for granted.

CJN: Since you began in 1961, what have been the major trends in the hotel business?

Sharp: The major one is the tremendous upgrading of the product. In other words, what was good enough in the 1960s and '70s, what might have

been classified as a Holiday Inn, wouldn't be good enough today.

There has been a general movement in terms of more services available to the customer and better quality of product. That means air conditioning systems that work; beds that are more comfortable; towels that are bigger and better to use.

The environmental issues have led to the creation of non-smoking areas, the recycling process and concerns over what materials you use.

The food that we eat is certainly dramatically different. People are more conscious of what they eat. They prefer food with less calories, fat and salt. We're moving in that direction. The industry has adapted to the lifestyles of what people want.

CJN: What are the major difficulties for you in running such a large business?

Sharp: It's a matter of maintaining the integrity of the product so the customers get what they always expect. We deliver more than they expect.

In other words maintaining the quality of the company is part and parcel of how you grow.

CJN: Are there plans for expansion even in these tight times?

Sharp: Yes. We constantly are looking ahead. Tough times are part of a cycle, so you might not do as much [expanding], but you constantly continue with your long range plans.

CJN: Are there any plans to open a hotel in Israel?

Sharp: I think that will fall into our plans as we move now into the next stage of our development in the east — in Israel and probably parts of Egypt.

CJN: So you already have a blueprint for expansion and it's just a matter of timing and the right economic circumstances?

Sharp: Yes, and the right opportunity.

CJN: Would you consider yourself a hands-on owner of the hotels?

Sharp: You want to control the business. . . We have quite a good organization of people that runs the company. The company has grown over the years and people have grown with it. People in senior management positions today have grown up with the company and they understand how it works, why it works, and that's why the company is successful.

It's based on many individuals' efforts. As you grow larger, the size does not dilute the quality but maintains if not improves it. . . We're very much a company that evolved because of the direction we took in specializing in only operating medium-sized hotels of exceptional quality. We've come to our position in the industry over 30 years by growing on what we did right, learning from experiences and maintaining a clear focus on customer satisfaction. That has been our purpose. The more consistently you do that, the more successful you become.



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Business & Finance

Uncle Sam buckles down on income tax dodgers

By MARK GOODFIELD

It appears that Uncle Sam, through the joint efforts of the U.S. Internal Revenue Service (IRS) and the U.S. Immigration and Naturalization Service, is beginning to clamp down on the non-filing of U.S. tax returns by U.S. citizens, U.S. residents and non-residents of the United States (such as Canadians with Florida rental properties).

Due to the large degree of non-compliance with the U.S. tax filing laws, there has recently been a barrage of legislation put forth by various agencies to stem the tide.

The legislation and regulations range from identifying non-filers through passport applications, denying deductions on rental properties to non-filers, to the possible revocation of green cards where a non-resident tax return (1040NR) is filed as opposed to a Form 1040 tax return.

Based on the above, if you are required to file a U.S. tax return and are not doing so, you should consider complying with the U.S. rules.

The following are the tax filing requirements for U.S. citizens, U.S. residents and Canadians:

U.S. citizens are subject to tax on their worldwide income and are required to file an annual U.S. income tax return whether or not they are residing in the United States.

To ease the burden on U.S. citizens living in Canada, U.S. citizens are, in most cases, entitled to a \$70,000 exclusion on wages, salary or self-employment income earned outside the United States. A claim for the exemption may only be made on a return filed within one year from the original due date.

Where the exclusion cannot be claimed, or does not eliminate all of an individual's U.S. tax liability, an individual will, in most cases, have to claim a foreign tax credit to reduce potential double taxation. Professional assistance will most likely be required in these circumstances.

Where a U.S. citizen living in Canada has not filed prior U.S. tax returns, the IRS asks that they file a return for any year a tax liability exists, although administratively, the IRS may only request the last few years' tax returns.

Individuals are considered to be U.S. residents if they possess a green card, meet a substantial presence test or elect to be a resident. The substantial presence test is based on a formula that determines the total number of days you have spent in the U.S. over the last three years. If the formula totals 183 days or more and you are present in the U.S. more than 30 days in the current year, you will be considered a U.S. resident for the current year.

It is therefore possible that Canadians who spend the winter months in Florida may be deemed to be U.S. residents and thus are required to file 1040 tax returns. However, an individual who is in the U.S. for more than 183 days in the current year may, in some cases, be able to use the Canada-U.S. tax treaty to file a 1040NR instead of a 1040.

An individual who holds a green card and uses the treaty as above must be aware that the U.S. recently passed regulations stating that filing a 1040NR as opposed to a Form 1040 may affect the determination by the Immigration and Naturalization Service as to whether the individual qualifies to maintain a residency permit (green card).

Where an individual meets the substantial presence test, but is the U.S. less than 183 days in the current year, it may be possible to claim a "closer connection" to Canada and reduce their U.S. filing requirements.

Canadians who are not U.S. citizens or do not qualify as U.S. residents as above, are required

to file 1040NR tax returns only when they have income from sources within the United States. The most common example is rental income earned from a U.S. rental property.

It must be noted that the U.S. has recently come down hard on non-filers who earn rental income. Where Canadians do not file 1040NRs by the required date, they will not be permitted deductions for their rental expenses and hence, will generally be required to pay income tax on their gross rental income. The deadline for 1991 tax returns is sixteen months from the due date, which is October 15, 1993 in most cases.

So, U.S. citizens living in Canada, individuals deemed to be residents of the U.S. and Canadians with U.S. source income should beware that non-compliance with the U.S. tax laws may result in adverse income tax and immigration consequences.

(Mark Goodfield is a partner in Goodfield Girolanetto Chartered Accountants in Markham, Ont.)

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York Mills/Bayview. Victoria **SOLD** illt. Renovated 4 bedrooms. Main floor family rm. Nani's suite. *Eleanor Stanton.

WINDFIELD ESTATES — \$499,900
Beautifully updated. 3 bedrooms. Main floor family room & den. Downsview kitchen. Pool. Security system. *Arthur Caplan.

YORK MILLS/LESLIE — \$649,000
Updated 5 + bedroom on quiet crescent. Marble foyer. Panelled family room. Sauna. Security sys. Wonderful lot. *Leslie Dennis.

BATHURST/WILSON — \$649,000
Spacious 4 + bedrooms. 4 baths. Family rm. & library. Oak, marble & ceramic flooring. Fireplace. Central air. *F. Shuster.

BAYVIEW/YORK MILLS — \$899,000
Spacious updated home on secluded street. 4 bedrooms, 4 baths. Family room & den. CAC. Security system. **Harold Hillman.

483-4337

* Sales Representative ** Associate Broker

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Sales Representative

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CONTEMPORARY SHOWPLACE — The Bridle Path — 30,000 sq. ft. of luxurious living — fabulous indoor/outdoor pools. 2 ac. \$1,280,000. Please call Elise Kalles 441-2888.

ELEGANT TUDOR MANSION, BAYVIEW/LAWRENCE meticulously restored, completely updated interior, pvt. setting, \$4,400,000. Please call Wendy Azzarello 441-2888.

THE BRIDLE PATH — now \$3,980,000 — 5.2 acres with gracious residence, pool, cabana & tennis ct. Ready to renovate or build. Please call Elise Kalles 441-2888.

THE BRIDLE PATH — boldly contemporary, open concept, sumptuous master suite — indoor pool with w/o to 2 ac. of gardens. \$3,980,000. Please call E. Kalles 441-2888.

\$3,900,000. AN EXCEPTIONAL HOME IN BAYVIEW on 2.3 acres, fully renovated, rebuilt, approx. 10,000 sq. ft. Indoor pool. Tennis court. Please call Cheryl Graff 441-2888.

EXCLUSIVE BRIDLE PATH — over two acres of breathtaking scenery. Tennis crt., pool. Lovely spacious bungalow. \$3,400,000. Please call Wendy Azzarello 441-2888.

\$3,290,000. QUIET CUL-DE-SAC Bayview/Post Rd. Custom designed w/award winning pool, spa, tennis crt. 9,875 sq. ft. 4 garages. Please call C. Graff 441-2888.

THE BRIDLE PATH — touched by tradition! This 2 acre property with pool/tennis ct. is ready to renovate or build. \$2,880,880. Please call Elise Kalles 441-2888.

\$1,198,000. YK. MILLS GDNS. 5 yrs. new approx. 5,000 sq. ft. Fully landscaped, fab. pool, triple garage. 5 + 1 BR. Lib. + fam. rm. 9 ft. clings. Please call Cheryl Graff 441-2888.

AVENUE RD./401 RAVINE PRIVACY. Terraced country setting. 100' x 300'. Custom mid-80's home. rare value at \$995,000! Please call Gerard Fournier 441-2888.

BRIDLE PATH AREA \$925K. Spectacular reno on 100 ft. lot. Main fl. fam. & lib. Ultra kit. & baths. Motivated vendor. Please call Elise Kalles, Marilyn Feldman 441-2888.

BIG REDUCTION! Fully leased retail/commercial bldg./high walk-in traffic/best Bathurst St. shopping area. Please call C. Adam 441-2888.

YORK RIDGE — PICTURESQUE 100' x 230' RAVINE SETTING with charming 4 bdrm. home, finished lower level, w/o. Now \$795,000. Please call Elise Kalles 441-2888.

\$569,000. Fabulous space approx. 3,500 sq. ft. Lib. + fam. rm., hrdwd. flrs. thrgout. 5 BR., bright eat-in kit. Fin. rec. rm., w/up pool. Please call Cheryl Graff 441-2888.

1ST AD — DENLOW ESTATES. Great 5 bdrm., den + family rm. New kitchen. Professionally finished I-level. \$549,000. Please call Simone Stern/Marion Alberga 441-2888.

\$549,000. MENKES BUILT WINDFIELD ESTATES. Gas heating, priv. mature treed south lot, fenced in, 4 + 1 BR, sunny eat-in kit. Offer now! Please call Cheryl Graff 441-2888.

DON MILLS/YORK MILLS Very attractive 4 BR., 2 bath semi. Fabulous kit., many cupboards, f/p, gorgeous ravine. \$289,000. Please call Wendy Azzarello 441-2888.

REDUCED!!! Beautiful 3 bdrm. Renovated kit. + bath. Walkout to deck & garden. A/C., alarm sys. & finished bsmt. Now \$275,000. Please call C. Spiegel 441-2888.

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A VERY PRIVATE ESTATE with an exquisitely appointed interior. Custom detailing further enhance this in town residence. \$4,450,000. Please call E. Kalles 441-2888.

ALEXANDRA WOOD — gracious 7 bdrm. Tudor, open concept kit./family rm. overlooking breathtaking ravine — pool. \$1,674,000. Please call Elise Kalles 441-2888.

SPECIAL HOME — SPECIAL PRICE! Elegant unique centre hall renovated 3 BR, 5 bath Forest Hill home, pool, under million! R. Ilany/A. Dlouha 441-2888.

NEW LISTING! ST. CLAIR/AVENUE "BROWN SCHOOL." \$749K. Beautiful, spacious 6 bdrm. Fam. on main, den on 2nd. Totally updated! Please call Toby Farb 441-2888.

LOCATION! LOCATION! FAB. LOT 230' DEPTH. Cozy 2 stry. 4 + 1 BR. Country charm, fin. I-level. Close to syn. & amen. Must view. Please call Cathy Goldman 441-2888.

UPPER FOREST HILL \$475,000. 4 bdrm. family home. Spectacular main flr. family rm. & library — south facing 120' lot. Please call Bill Greisman 441-2888.

\$439,000. STONE TUDOR LOWER FOREST HILL VILLAGE. 50' frontage — large principal rooms — centre hall 4 bdrms. Please call Bill Greisman 441-2888.

1ST AD CASA LOMA GEM \$389K. Shows to perfection. 4 + bdrms. New baths, quiet cul-de-sac. Deep lot. Hurry. Marion Alberga/Simone Stern 441-2888.

FABULOUS INVESTMENT PROPERTY — St. Clair-Bathurst. 3-two bdrm. apts. & 1-one bdrm. — now priced to sell. \$295,000. Please call Bill Greisman 441-2888.

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3 NEW CUSTOM BUILT HOMES! \$850,000 - \$1,295,000. Traditional architecture. Choose your finishes! For plans, call Allen Tobe/Rosa Bensky 488-2875

LOWER VILLAGE! INCREDIBLE VALUE! \$899,000! Most charming updated 3 storey! Large renovated kit, deluxe ensuite. Celine Joel 488-2875

BEST VALUE IN LOWER VILLAGE! Total reno Tudor style, double det garage, 6 bdrms, 5 baths. Motivated Vendor! Reesa Sud 488-2875

NEW! VERY SPECIAL LOWER VILLAGE Superb 4 bdrm centre hall, 50' lot, large princ. rms, eat-in kitchen, den, ensuite, CAC, security, 2 car gar, pool, nanny's! Move-in Maurice Gherson 488-2875

THIS HOUSE HAS IT ALL! \$619,000. Prime Cedarvale! All done — 4 + 1 bdrms, 4 baths, family rm & den. Fab lower! Rosa Bensky 488-2875

BATHURST/WILSON 5 Bedrooms, main floor family room & den. 2 Fireplaces, double garage. Robert Samery 488-2875

UPPER VILLAGE RENO \$599,000 Gorgeous 4 bdrms, marble ensuite, powder room, air, family rm, nanny's rm. Janie Lerner 226-1987

NEW CUSTOM HOME! 1ST AD! \$559,000. North York. 5 Bdrms, walkout bsmt., choose your own finishes! Olga Guvenal/Hedda Zaionz 226-1987

UPPER VILLAGE OPPORTUNITY! 4 Bedrooms w/main floor fam rm, 2 car garage. This estate sale must go! Mark Waese 488-2875

1ST AD! CEDARVALE — \$539,000! Opportunity price! Exceptional, renovated 4 bdrm, centre hall w/huge principal rooms! Ultra, white kitchen, updated baths! Excellent bsmt. Won't last! Celine Joel 488-2875

JUST LISTED! 4 YRS NEW! GREAT VALUE! Sensational custom built family home. Bathurst/Avenue/Wilson. Value! Best price in area! Bonnie Singer 488-2875

UPSCALE SPADINA/EGLINTON Good time to move up! Bungalow with basement apartment. Time to move up! \$329,000. Anita Latner 488-2875

SPADINA/EGLINTON AREA Upscale growth potential! Builder will build. Under \$300,000! Anita Latner 488-2875

CEDARVALE BUNGALOW SOLD ONLY \$289,900 Move right in to this beautiful bungalow. Renovated kitchen. Wood trim, fin bsmt. Reesa Sud 488-2875

BATHURST/SHEPPARD \$249,900 3 Bedroom beautiful, fully finished basement, 2-4 pc baths. Huge lot! Robert Samery 488-2875

DOWNTOWN DETACHED ONLY \$244,000 Updated brick 3 storey, large principal rms, original woodwork, income potential. Richard Sherman 226-1987

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DETACHED RENO ON THE DANFORTH \$189,000. Beautiful 2 storey, 2 kits, 2 skylights, double garage. Richard Sherman 226-1987

PRICED TO SELL! CALEDONIA/EGLINTON Picture perfect 2 bdrm bungalow w/bsmt apt. New roof, pad parking, gas furnace. Faithie Sversky 488-2875

NORTH PROPERTIES

BAYVIEW/YORK MILLS GREAT VALUE! \$1,080,000. 3 Yr new 5,000+ sq ft home on 75 x 150 ft lot. Don't delay! Loretta Grammer/Sharon Bobkin 226-1987

NEW LISTING! 1ST AD! BAYVIEW Exceptional fam home 5 bdrm, 5 bath, approx. 4,600 sq ft, w/o kit & lower. Mark Waese 488-2875

BATHURST/ATKINSON 1ST AD! Motivated Vendor, 34' deck, upgraded kitchen, 2,700 sq ft, mn flr laundry. \$60,000 in upgrades. Ruth Trachter 226-1987

STEELES/LESLIE TRIDEL TOWNHOME! Stunning 2,600 sq ft, 4 baths, fireplace, dble garage, w/o bsmt, \$335,000. Donna Weiser/Jim Maguire 226-1987

LAWRENCE/DON MILLS — NEW LISTING! \$289,000. 2 Storey, 3 bdrm, fin lower, motivated vendor! Ann Kamin/Anna Pollock 226-1987

YONGE/JOHN ST. TOWNHOME \$274,900 Model-like 3 bdrm, fireplace, 2 1/2 baths, eat-in kit, w/o to garden. Jim Maguire/Donna Weiser 226-1987

CONDOMINIUM PROPERTIES

240 HEATH ST. W. ON 17TH FLOOR \$429,000 In Forest Hill! Approx. 1,800 sq ft, pool, 24 hr concierge! Spectacular! Mary Warsh 226-1987

COURTLAND! BATHURST/STEELES \$199,500. Fabulous 2 BR, 2 bath reno! Lib, 3 car pkg, appls, sep storage rm in bsmt. Ruth Trachter 226-1987

FOREST HILL FOR \$128,000 It's true! 2 Bdrms, huge living & dining rooms, fireplace, hrdwd floors. Janice Fox 488-2875

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Custom home to be built on preferred block. Detail throughout, 4 bedrooms, 3 baths, master bedroom with ensuite spa room, fireplace, w/o, family/media room, gourmet kitchen. Call 771-7100.

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4 bdrms., 4 washrooms, two apts., private entrances, tenants, income. Call Leah Gorlicky, Sales Representative, 771-7100.

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1, 2 & 3 bedroom units, your choice. Anxious vendors. Call Joseph Soer, Sales Representative, 771-7100.

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4 units, each with 2 bdrms. + solarium. Anxious vendors — act now! Call Joseph Soer, Sales Representative, 771-7100.

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UPPER FOREST HILL CENTRE HALL. "REDUCED" \$499K Large mechanically upgraded 4 bdrm. with main flr. den & powder room. Ben Lechtman

1ST AD! CEDARVALE BRIGHT & SPACIOUS. 5 bedroom + family room on huge lot! Ben Lechtman

IDEAL FAMILY HOME "ARMOUR HEIGHTS" \$329K Detached 2 storey + private drive & garage, finished basement, main floor powder room. Great value! Sammy Roth

PRIME BATHURST MANOR SPLIT LEVEL \$319K Located on quiet street. This house has it all! Fantastic space and charm + oversized lot. Corinne Waxberg

1ST AD BATHURST/EGLINTON "SUPER VALUE" \$269K Detached 3 bdrm, pvt. drv, fin. bsmt/sep. ent, large lot. M. Meltzer

WILSON/BATHURST CHARMING & BRIGHT \$249,000, absolute move in condition, reno'd kitchen & baths, 3 bedrooms + gorgeous basement apartment. Corinne Waxberg

1ST AD! BATHURST/BAYCREST CONDO \$138,900 2 bedroom, east exposure, great price, location & condition. Joey Taylor

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Bath/Westmount - 4 bed. + Lib - Magnif. kit. Stunning!!
Clanton Park - 3 Bed.S/S + Fam: + dbl. gar. mint cond.
Denlow - 5 bed. **SOLD** int lot! WON'T LAST
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BATHURST-FINCH - \$238,900. Just listed! Huge 4 bdrm. on 1 flr. semi, open concept, C-A., fin. fam. rm. with firepl., shows to perfection!

BATHURST MANOR - \$324,900. Just listed! Spacious 3 bdrm. + fin. rentable bsmt., 50'x147' lot, many extras.

BATHURST MANOR RENTAL - \$990/mo. 3 bdrm. apt., top apt. in triplex.

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5 HOUSES FOR SALE

LUXURY HOMES from 2,500-4,200 sq. ft. Some under construction. Highly-praised Italian builder. Purchase in time to choose finishes. **BATHURST/CENTRE** (near Promenade) and **YONGE/FINCH** locations. Landmark Rty. Inc., Sarit Silverberg, 299-1818 or 347-1818.

10 HOUSES FOR SALE PRIVATE

Bathurst/Steeles. Approx. 2,800s.f. 4 bed backsplit, 3 baths. Modern oak kitchen, double gar. Close to shuls, shopping, TTC, schools. 663-8431, 535-3663.

Bathurst/Finch. 5 bed, 3 bath. Detached. Finished bsmt. Nannies quarters. Alarm. Lot 50x149'. No agents. 771-1122.

Over 3,000s.f. Spring Farm Dunvegan model. Tangreen Circle. 4 bdrm, mn. fl. study. Fin. bsmt. w 2 bdms, kitchen, full bath, huge playroom. Must be seen. 889-8689.

60 SHARED ACCOMMODATION

Avenue/Wilson. Lady, non-smoker, share bsmt. & facilities. \$85/week. 487-7792.

Bathurst/Centre. New, share fac. Park. \$85/week. 886-2436.

Quiet neat male seeks same to rent fum. room in shared accom. \$400/mo. Includes hydro, cable. Parking and phone extra. March 29/93. 631-9877.

75 APARTMENT FOR RENT

SENIORS' BUILDING

Eglinton/Bathurst
Bachelor & 1 Bedroom Apt. Walk to Shops and Subway. Clean, quiet 8 year old building, T.T.C. at door, recreation facilities.

789-0820

30 CONDOMINIUM FOR SALE

SKYMARK REVIEW DON MILLS & FINCH
SKYMARK ELEGANCE — Luxury penthouse approx. 2,700 sq. ft. + landscaped roof gdn., S.E. corner w/breathtaking panoramic view., featuring 3 bdms. + fam., cathedral ceiling, firepl., 5 skylights, sauna, 2 parking, 2 lockers + much more. Drastic reduction.
SKYMARK II — Valuable bargains. 1-bdrm + sunden + balc. or corner S/W 2-bdrm. + fam. + balc. Don't wait until they're sold. For our updated inventory call Mr. Santee Leung **THE SKYMARK SPECIALIST**, 441-2003/24 hrs. on call, carphone + pager. **SANTEE REALTY INC.**

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- 1101 STEELES. 2 bd., 2 bths., \$149,900. G. Goldring, 731-7111.
 - 1111 STEELES. \$125,000. 2 bd., balc., 2 pkg. G. Hazin, 731-7111.
 - 115 ANTIBES. 2 bd., balc., \$164,900. Ted Waxman, 731-7111.
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Bathurst/Steeles. Royal Promenade II. NEW. Approx. 1,260s.f. 2 bed, 2 bath. White kit. South exp. 10th floor. Reduced. \$184,900. 669-2222.

Let's Make A Deal!
Lux. dwtn. 1 bdrm. Davenport at Avenue Rd. Asking \$179K. Great location. Private sale, pay no commissions. Call for appointment, 966-4314, Mark.

Yonge/Sheppard. 2 bedroom on subway. Luxurious building. Priced for quick sale. \$199,000. Call after 6pm, 512-0354.

35 CONDOMINIUM FOR RENT

Avail. May 1. 1 bedroom at 135 Antibes Dr. Call 881-6352.

Bath/Finch. (Hemispheres 1). 2 bed. condo. 1 full bath, large walk-in closet. \$1,250 inclusive. Parking. Inquiries/ messages. 785-8184.

Bathurst/Eglinton. Penthouse 2,200s.f. plus 600s.f terrace. 3 bed plus den. South exposure. \$1,800/month. Mila, 787-9451.

40 CONDOMINIUM FOR SALE/ RENT

GIDEON WAICHENBERG
Bathurst & Steeles. Condominiums wanted, sell/rent. RE/MAX VISTA REALTY INC. Gideon 520-5700.

45 CONDOMINIUM WANTED

ANTIBES DR. 1-2-3 bdms. 665-3044. GEORGE BARON RLTR.

60 SHARED ACCOMMODATION

Bathurst/Sheppard. Newly reno'd bedroom. Share kitchen, bathroom, den. All amenities including laundry. Close to TTC. \$375/month. 617-2443.

Lawrence/Bathurst. Free rent in exchange for companionship for elderly lady and minor household duties. 964 0929.

80 APARTMENT TO SUBLET

Bathurst/Eglinton. 1 & 2 bed apts. in adult lifestyle bldg. Quiet location. 781-7497.

Bathurst/Wilson. Brand new bsmt. Priv. entrance. Elegant. Parking. No pets, smoking. \$650. Furnished or unfurnished. 398-6105, no Shabbat calls.

105 COTTAGE FOR SALE

POWER OF SALE MUSKOKA LAKE — Attractive 3 bedroom cedar winterized cottage. Lovely treed point of land, 800' frontage, fireplace, basement. Plenty of decks & docks, beach, 2 min. from mainland. Only \$199,000. Enquiries call 705-687-3496 or fax 705-687-7445.

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110 COTTAGE FOR RENT

Belle Ewart lakefront. 4 bed, 2 bath. Freshly reno'd. Winterized. Full utilities, well & sewers. Large dock. Minutes from 2 shuls. 630-3390 days, 494-5071 evenings. Priced to sell!

Belle Ewart. 3 bedroom for season. 597-1222 days.

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CEDARVALE — JUST LISTED
\$359,000 - 3 bdrm, 2 storey home. 47 x 150 lot. Main floor powder room, walk to school, subway. Fin. basement. Call D. Abraham 783-3333

BATHURST AND LAWRENCE
\$249,000 Walk to synagogues, subway and malls. Det. 3 bedroom with lovely private yard. Hardwood + ceramic floors plus zoning ideal for doctors, etc. To view please call: Heather Doull, Sales Rep. 481-3443.

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\$249,900! Impeccable move-in cond! Family Rm. - Fire Place. Hollywood Kitchen. Ensuite W/R. Fin. Bsmt. Central Air. Steps to Synagogues, Schools, Shopping & Transportation. Michael Konsker 222-9707.

BATHURST/LAWRENCE
\$215,000 - 2 Bdrm bung, fin bsmt. 35 x 130 lot. Gleaming hrdwd flr. Walk to synagogue, school and shops. D. Abraham 783-3333.

CONDOMINIUMS

GLENCAIRN-W-SUBWAY
\$110,000 - \$184,000 1-2-3 bdrm condo! View, pool, sauna, parking. Units show like a model. Call for details. D. Abraham 783-3333.

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At Bayview & Steeles on cul-de-sac - award winning home, just walking distance to synagogue. Over 5,000 sq. ft. + fin. lower level, all luxurious, pool plus much more. Call Lawrence Wolstat Broker 449-0090
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REDUCED! REDUCED!
Vendor leaving country. Cust. built 4 bdrm. on 1-lvl. Lge. liv. rm. w/ Open fireplace, mod. kit., den, fam. rm, master bdrm - 4 pce ens, w/out to balc, main flr indry, heated ingrd pool, dbl. gar., don't miss this great buy!

BATHURST SHEPPARD
Estate sale, \$339,000. 4 bdrm., 4 bths., lge kit., appls, fam rm, w/out, pool-size lot, dble gar, steps to all!

BATHURST JCC \$449,000
Spac. 4 bdrm., 4 bths, L-shape liv & din, fin. lower lvl, w/out, ravine lot, quiet cres.

BATHURST SHEPPARD
Ideal starter! 3 bdrm, 2 bths, replaced kit, fin bsmt, gar, lge lot, move-in cond.

A. & D. SEIDMAN 633-7373

JUST LISTED — THORNHILL
4 bdrm., main fl. family room, 2 fireplaces, 4 washrooms, finished basement and much more. Move in condition. Walk to shopping, synagogue, schools, etc. Great value!!

BATHURST SOUTH OF STEELES
Exclusive listing!! Detached 3 bdrm, sidesplit, main fl. family rm. Walk to TTC, synagogue, schools, etc. Lowest price in area!!!

BATHURST ANTIBES
Bright S.E. exposure, 3 bdrm, 2-4pc. washrooms, Shobat elevator, TTC at door, very safe security system. Call Sol Anter 886-9000. Transworld Simcoe Inc. RLtr.

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YORK REAL ESTATE LTD. Bathurst/Palm Drive

Beautiful bung. 3 bdrm. & den. A1 cond. Bsmt. apt. CAC. Sheppard/Wilmington (Evanston)

A lovely 3 bdrm. bung, 3 bath, updated eat-in kitchen, large principal rooms. CAC. 4 appl. Bathurst/Neptune

3 Bdrm & den condo, excel. cond., 2 bath, 5 appl. Reduced! York Real Estate Limited 782-0396

BATHURST - FINCH
Better than new, gorgeous 3 bedroom updated bungalow, 3 baths + Jacuzzi, fam room, walk out. Finished basement, move in condition. Sally Rosen 884-4425 Century 21 Smith Ltd.

BATHURST-STEELLES S.
Elegant upgraded sidesplit, stunning decor, vendor transferred, 3 baths, 2-car gar., loads of extras. Sally Rosen, 884-4425, Century 21 Smith Ltd.

\$315,000, Brookdale near Lawrence and Avenue Road. Tastefully decorated home. Has four levels with updated kitchen and bathroom. A must to see.

Wanda Lalonde Sales Representative Royal LePage Real Estate Services Ltd. Broker, 487-4311

FINCH/BATHURST "MANOR" reno. Stunning 3 bd, bung., 2 bd. bsmt. apt. Price slashed to \$269,000. V. Seth, 630-1999. Coldwell Banker Seth Realty.

125 FLORIDA PROPERTY FOR SALE

Hallandale, Golden Isles. Beautiful Intracoastal view, 2 bed, 2 bath, party furnished. \$77,000u.s. 222-6700.

Hallandale, La Mer. 2 bed convertible, 2 bath. Oceanfront bldg. Lower floor. Best security. All amenities. Bright, spacious. Closets galore. Must see. \$115,000u.s. 305-456-0033.

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280 ANNOUNCEMENTS

The Cemeteries Act (Revised) Notice of Filing of By-Law by Chevrah Tifereth Yisroel Anshei New York.

Take Notice that Chevrah Tifereth Yisroel Anshei New York has filed for approval with the Ministry of Consumer and Commercial Relations, Cemeteries Branch, pursuant to The Cemeteries Act (Revised) a by-law for the operation of its cemetery.

All Interested Persons may inspect the proposed by-law and make copies of it at the offices of Amalgamated Dawes Road Trustees, 3768 Bathurst St., Downsview, Ont.

The Proposed By-Law is subject to the approval of the Registrar appointed pursuant to The Cemeteries Act (Revised). Dated at the City of North York, March 2, 1993.

285 SOCIAL ANNOUNCEMENTS

Fairbloom-Milo. Esther and David Fairbloom are pleased to announce the engagement of their daughter Lorraine to Michael, son of Betty and Ted Milo of Kitchener. Proud grandparents are Laura and Abraham Bien of Toronto and Emma Currie of Halifax. A November wedding is planned.

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Ontario provides funds to fight against racism

TORONTO — New funding from Ontario's Ministry of Citizenship will help local community groups fight racism in the province, it was announced last month.

While at a rally commemorating the International Day for the Elimination of Racial Discrimination, Citizenship Minister Elaine Ziemba said nearly \$700,000 will be made available to 67 organizations.

"Government is proud to support local anti-racism activities, because it is in the neighborhoods among the young people and community workers of Ontario that the battle against discrimination will truly be won," she said.

The funding falls under two anti-racism programs initiated by the Ministry's Anti-Racism

Secretariat.

Forty-nine organizations will receive just over \$600,000 as part of the Anti-Racism Project Funding Program. The program was set up to address the need for anti-racism public education and racial conflict prevention.

Eighteen organizations will receive a total of \$89,210 under the Community Partnerships Initiatives Program. This program involves minority youth in the development and delivery of anti-racism programs for which they are the direct beneficiaries.

"Government cannot legislate discrimination out of existence," Ziemba said. "But all of us, working together, can eliminate racial discrimination and create a province where everyone's racial heritage is valued to its fullest advantage."

Sports Challenge seeking teenagers for Israel experience

NEW YORK — Exciting news for young Jewish athletes! The Israeli Sports Challenge, under the sponsorship of the YM-YWHA of Bergen County (NJ), a member agency of the Jewish Community Centres Association of North America, is now accepting applications from girls and boys, 15-17 years of age, to take part in a once in a lifetime opportunity.

Those selected will spend 6 weeks in Israel this summer (June 30 through August 11), concentrating on the sport of their choice — basketball, tennis, swimming, or soccer (boys only). The program includes training, participating in competitions, and experiencing the land of Israel firsthand through living with Israeli families and touring the country.

The athletes will be accompanied by top North American coaches. They will be matched with Israeli athletes and

international-level Israeli coaches for two weeks of training and competition with top Israeli clubs in each sport.

A 10-day, five-star Sports Camp at Israel's Olympic training site, the Wingate Institute, will highlight the stay. In addition, they will attend the opening ceremonies and key events of the Maccabiah.

To round out this unique experience, the Society for the Protection of Nature in Israel (SPNI) has planned more than two weeks of specially designed touring, tailored to the athletic teenager, who will enjoy an adventure designed to balance Israel's natural beauty with its historical heritage.

For additional information, including a brochure describing the program in detail, contact Herb Levine at the YM-YWHA of Bergen County, 605 Pascack Road, Washington Township, NJ 07675, or call 1-800-5-ISRAEL.

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THE KOSHER SPECIALISTS

Passover Greetings



Elijah plays key role in Pesach festival

By DR. FRED WEINBERG

In every Jewish home on Passover night at the festive seder a dramatic point is reached when usually one of the children is asked to open the outside door of the house to permit the prophet Elijah to enter and take a sip from the special large, festive cup of wine placed in the centre of the table. This ceremony is eagerly awaited by the children who watch Elijah's cup closely to see if the level of the wine actually goes down a little due to the sip that the visiting prophet takes.

How did this Passover seder custom get started?

As with many folk traditions there are numerous explanations. One is the traditional belief that "when Elijah comes" all doubtful points of law and ritual will be decided by him and so the question of whether there should be four cups of wine or five at the seder is settled because the five Biblical expressions of redemption from slavery, might suggest that we all drink five cups of wine. Since only four cups are required, the fifth is left ceremoniously for Elijah.

Another explanation is that since the holiday of freedom from Egyptian slavery was connected with the coming of the Messiah and Elijah is considered to be the forerunner of the Messiah, he comes to usher in the age of deliverance and he is so pictured in many illustrations in the Passover Haggadah. Therefore the "cup of Elijah" was made ready for the prophet's visit.

The prophet Elijah has many roles in Jewish ceremony and tradition and had a very, very colorful career in ancient Jewish history. The cup of Elijah is one designation in his honor but another is the chair of Elijah, a special chair placed on the right side of the sandek, the godfather at the circumcision ceremony and left unoccupied for the symbolic presence of Elijah the prophet who has been designated as "the Angel of the Covenant." This chair is usually an ornate one decorated with embroidery and the person performing the circumcision, the mohel, mentions it in his opening prayer preceding the actual ceremony. Thus, "this is the chair of Elijah, blessed be his memory."

In the Biblical Book of Kings there is a story in which Elijah revives the apparently dead child of a widow with mouth-to-mouth resuscitation and for this reason he has taken on the role of a guardian angel for newborns and is a protector of children. Consequently amulets or good luck charms with his name on them are placed above the bed of the mother in childbirth and then above the crib of the newborn child. And so he has an honored place at circumcisions as a protector of the eight-day-old infant.

Elijah was one of the most famous prophets active in ancient Israel and his exploits are described in the Book of Kings. Elijah lived during the reigns of two kings of Israel, Ahab and Ahaziah about 900 years before the Common Era. These were times when there was a great deal of competition amongst the worshippers of idols such as Baal and believers in the true God of Israel. King Ahab was loyal to the God of his forefathers but was extremely lenient towards the followers of other gods particularly those favored by his queen, Jezebel.

Major point

The major point and focus of Elijah's religious activity was a confrontation on Mount Carmel. Elijah urged King Ahab into collecting the multitudes of the people of Israel at Mount Carmel together with 850 prophets of the idols Baal and Asherah. Elijah at this point harangued the people and admonished them for sometimes following the God of Israel and sometimes following Baal. It was in a sense a competitive event for the priests of Baal who were offering up their sacrifices and calling out "O Baal, hear us" and Elijah mocked them telling them to cry louder since their god might be asleep or his attention diverted elsewhere. Only after a long period of pleading on the part of the prophets of Baal did Elijah come forward and repair the altar of the Lord offering up a short prayer.

According to the Bible story, fire descended from Heaven and favored

the sacrifice that had been placed by Elijah on the altar of the Lord. At this point and at Elijah's command, those present attacked and killed the prophets of Baal. The king seemed to condone Elijah's actions and in return the prophet showed how loyal he was to Ahab by running in front of his chariot from Mount Carmel to Jezreel.

Jezebel was of course very angry at the death of the prophets of Baal and began a war against Elijah. Elijah then had to escape to the desert and while he was languishing there, angels appeared in the form of ravens with food and drink to strengthen him. And so the depiction of Elijah in sculpture shows a raven on his shoulder. Elijah's relationship to Mount Carmel was transmitted to early Christianity and the Order of Carmelite Nuns stems from the adoption of Elijah as their patron saint.

Christianity also adopted Elijah as one of their folk heroes and much medieval church art depicts various scenes from the life of Elijah such as his being fed by ravens in a 15th Century fresco in a church in Lublin, Poland. The story about the resuscitation of the widow's son is depicted in windows in a number of French churches and the ascension of Elijah to Heaven is shown in a few chapels particularly one in Jerusalem.

Songs about Elijah of course are part of the folk musical liturgy in most Jewish communities but even in Christian music in ancient Biblical songs Elijah is featured as the hero. One of the most famous is an oratorio by Felix Mendelssohn, first performed in 1846 in Birmingham, England.

Another function of Elijah assigned to him through the ages is that of the final decider of points of Jewish law. So that when studying a doubtful passage or interpretation of an unsolved biblical or Talmudic rule, the answer given is that when Elijah comes he will settle all difficulties of interpretation.

It is still possible to visit a place on Mount Carmel designated as Elijah's cave, the place where he took refuge to avoid prosecution. Elijah then has many roles in Jewish tradition and folklore but one of the most memorable is his role at the Passover seder.



Ceramic figure of Elijah in English Staffordshire pottery, c. 1850. Notice the raven on his left shoulder. [From the collection of Dr. Fred Weinberg]

Haggadah changes mirror new realities

The United Jewish Appeal Rabbinic Cabinet, in conjunction with the National Conference on Soviet Jewry, has rewritten the traditional reading for the seder which recalls the plight of Jews in the former Soviet Union. The Matzah of Unity, prepared for this year, is reflective of the current situation in the former Soviet Union.

THE MATZAH OF UNITY

(To be recited during the seder at Yachatz — when breaking the middle matzah)

We are about to take the middle matzah and divide it in half. As we break this matzah and set it aside, we link ourselves symbolically with all Jews who have lived in the former Soviet Union. We will not conclude our seder until the missing piece of matzah is found and brought again to our table. That action reminds us of the indestructible unity which binds all Jews together as a world family.

In Jewish tradition, matzah is "the bread of affliction," used on the road to redemption. As we celebrate Pesach, our festival of freedom, we know that the theme of the Exodus resonates in all that is happening around us.

Jews of the Soviet Union encountered decades of suppression. Struggling to live as Jews, many sought valiantly to leave for Israel, the homeland of the Jewish people. Many suffered harassment; some endured prison, and some lost their lives.

At last, most Jews can leave the country that represented a prison for so long. For now, the door to freedom remains open. We walk with them in their Exodus and commit ourselves to help them in their quest for a new and better future for themselves and their children.

We also remember the several million Jews who still remain behind. We pledge our vigilance, our support, and our solidarity with them, as they endeavor to sustain their community, reaffirm their Jewish identity and courageously resist anti-Semitism.

As Jews from the former Soviet Union, Ethiopia and other countries settle in Israel by the hundreds of thousands, we know that their reunification with the Jewish people requires our caring and loving concern. May we be worthy of that challenge.

We pray that all Jews find freedom this year — in a world without war — and with Israel at peace. Amen.

Passover: A time to remember

By LEILA SPEISMAN

TORONTO —

More than most Jewish holy times, Pesach is a time of remembering.

Indeed, the Haggadah we read at the seder enjoins us to feel as if we ourselves were slaves in Egypt, and saw the hand of G-d as He sent the plagues, and took part in that great Exodus.

But Pesach is the time for other kinds of remembering, maybe not so philosophical, but in their own way, just as significant.

Those of us who are adults surely remember the seders when we were children. I do.

From the time I first remember, my uncle led the service. He was a gruff man, with no tolerance for silliness, or foolishness, but he kept me by his side, and, as I learned more Hebrew, and more about the rituals, enjoyed our theological discussions that are as much a part of the seder as any other.

My parents, uncles, aunts, cousin, and assorted guests joined in the singing, discussing, arguing, and the

general hoopla.

At my own home, we used dishes my parents had accumulated when movie theatres gave out dishes as favors. They were white, with orange-red patterns. The cast-iron skillet made the best bubbelahs around, and the tea always tasted better in the tiny green earthenware teapot.

People remember the foods that were served at their parents' house during Pesach, special soups, gefilte fish and matzoh balls that had to be made completely by hand (even when there were electric appliances to make the job easier), kugels, tzimmes, candies.

Most of us have food customs peculiar to our own families or the towns they came from. Some don't eat garlic, Sephardim eat rice, some don't eat gebroks, recipes in which matzah or matzah meal is mixed with liquid.

One tends to think that these memories are restricted to adults, but our own children also remember from year to year, and wait eagerly to see the mosaic pattern on our fleishig dishes and the Dutch blue and white

pattern on our milchik ones, and the brown enamel bowl my husband makes the charoset in, using the same recipe his grandfather did.

Every year when we pack up the dishes, the children write jokes or slogans on the boxes, and from year to year look back somewhat scornfully on their childishness of years past.

Most of the people at the seders of my and my husband's childhoods have gone now, but others have been added: his sister's husband and their children, my children, good friends.

We are fortunate that, unlike so many Jews, we have extended families to remember, not only faceless names lost in the horrors of Hitler's Europe.

We are lucky that our children remember their grandmothers, that we can pass on stories and recipes and even superstitions to a new generation.

We are lucky we, and most Canadians, have good things to bring to the seder table, and we pray that this Pesach will add to everyone's wonderful store of remembrances, all Jews, everywhere.

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for a very happy and healthy Passover



BOB RAE

Premier of Ontario

On behalf of the Government of Ontario
— I wish to extend best wishes
to all members of the Jewish Community
for a happy Passover



Travellers' Prayer, designed by calligraphist Fred Pauker for El Al Israel Airlines in 1975. Pauker's special talent is to create new alphabets in Latin and Hebrew scripts. The travellers' prayer is recited any time one undertakes a trip, especially when there is some danger, such as going by air or by sea.

Israeli centre helps blind



A visually-impaired new immigrant from the former Soviet Union studies Hebrew with the aid of extra large size letters on the screen.

In the gymnasium of the Samed Center for the Advancement of the Blind, 18-month-old Joseph squeals with delight as his mother bounces and rolls him around on a giant air mattress. In another room, Lucy, an endocrinologist and new immigrant from Russia, has her face pressed close to a computer screen. Here she spends every morning, diligently studying Hebrew by reading giant letters. Thirty-seven-year-old Tamar knits a sweater in an elaborate pattern, with colors she remembers from when she was sighted.

The non-profit centre is the only one of its kind in Israel and one of only seven in the world. Established fifteen years ago by retired gynecologist Dr. Yael Ben-Dor, now

[Cont'd. on page B3]



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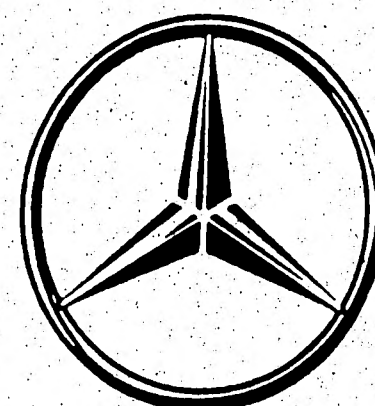
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Wilson Heights

Monte Kwinter

If you require any assistance,
please call my constituency office at
539 Wilson Heights Blvd., 630-0080.

Israeli centre helps blind

[Cont'd. from page B2]

86, it is run on a volunteer basis, with only three paid staff members and about 30 part-time volunteers.

"The doctor," as she is affectionately called, uses techniques she learned in Europe and the United States to help the blind and visually impaired gain mobility and thus independence. In a new building financed by a Canadian donor, a wide range of activities take place. During the summer, eighty children attend an eight-week camp, where they study mathematics, English, music and computer science, in addition to taking part in regular camping activities, such as swimming and trips to a nearby pine forest. During the rest of the year, they are taught Braille and typing to facilitate their integration into the regular public school system. There are also retraining programs for professionals blinded during adulthood. A Hebrew course was recently initiated for new immigrants from the former Soviet Union.

The centre is supported by donations and by nominal fees paid by those attending its programs. There is, however, one more form of payment Ben-Dor insists upon — whoever learns a skill, whether it be word processing, handicrafts or music, is asked to pass this knowledge on to another blind participant.

A remarkable program for newborns was recently instituted and has proven to be extremely successful. "Because the brain cells develop most rapidly in the first three months of life, it is important that we get babies here as quickly as possible," stresses Ben-Dor, explaining that if a baby is visually impaired, with intense stimulation, his or her sight can be improved. In cases of total blindness, the other senses are stimulated so the baby learns to compensate. Activities include rolling the baby around in a large box of soft balls to stimulate his sense of touch, orientation in space, variations of temperature and sounds.

There are ten furnished rooms in which parents and infants may spend a two-week period. "The involvement of parents is a vital part of the process, as they are taught to take part in their child's rehabilitation," says Ben-Dor. "Thus, rather than being ashamed of their baby's disability, parents can begin to take pride in his or her development."

"He's not completely blind," said Joseph's mother, as she held him up in front of a full-length mirror. The baby reached out and grunted at his image. "He used to just lie in bed all the time without moving. I was told not to expect too much from him. But here the doctor is so positive. Joseph is much more active now, much more alive!"

Half a year ago, four-month-old Dana, listless and unresponsive to her surroundings and diagnosed as completely blind, was brought to the centre by her mother. Intensive tests were done to determine her percentage of vision and to find tiny spots in her eyes which reacted to light. When they were indeed located, exercises were done to widen her field of vision. Dana reacted well to treatment and her mother has continued the exercises with her several times a day at home. After two weeks, the baby began to recognize her mother and then to react to nearby objects such as a bottle and her own image in the mirror. Although Ben-Dor avoids using the word "miracle," it is hard to find a more appropriate word to describe Dana's progress.

Ben-Dor's positive attitude works wonders. Every summer, to break the ice, the first thing she tells her campers is, "I think blind children are greater than regular children, because blind children have to overcome problems that sighted children don't even know exist."

[Jerusalem Dateline]



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Unique touches help add to seders

NEW YORK (JTA) — For some, the first nights of Pesach mean zooming through the seder so that dinner can be served.

But for others, the Pesach seder is an opportunity to linger over the telling of the Exodus from Egypt and the beginning of the Jews' transformation from slaves into a nation of free men and women subservient only to God.

Many Jews take the seder as a paradigm of national and personal redemption and relate it to contemporary political and humanitarian concerns. They use the *Haggadah* as a basic structure onto which they graft their own, very personal, stories.

The seder provides a framework for refracting participants' images of their own Jewishness through the lens of tradition, and gives each teller of the story the latitude needed to bring his or her own voice into the ritual.

Rabbi David Saperstein, true to his commitment to politics and civil rights, expects to be focusing this year on the the world's nascent democracies. Rabbi Saperstein is director of the Reform movement's Washington-based Religious Action Center and, he notes, part of a family of rabbis.

By his count, there are forty democracies which didn't exist five years ago, from republics of the former Soviet Union to Nicaragua and Zambia. That makes one democracy for each year the Jews spent in the desert upon their release from Egypt, the rabbi says.

"Jews found freedom by taking control of our political destiny in another land, leaving behind the tyranny of one nation for another which enhances rights," he says. "And that's being replayed around the world today."

Letty Cottin Pogrebin, as might be expected of a prominent feminist author and political activist, makes women in Judaism a focal point for her seders with families and friends.

It is in "recognition of great women who are our historic foremothers, so we honor Miriam or Yocheved, or Shifra and Puah, or Gluckel (of Hameln)," Pogrebin says. "It's a way of bringing women's presence to the seder table [because] growing up, women's presence was shadowy and peripheral."

While she was growing up, her "extremely politically active left-winger" Aunt Tillie always brought readings about economically and politically oppressed communities to the seder table — a legacy Pogrebin perpetuates at her own seder.

"A political component keeps the Exodus message alive for us at our seder table," she says. "That's the gift of the Jewish people to the world, that you can take an oppressed situation and alter it. If God intervened in history, then we can alter history, because we're supposed to imitate God."

At Rabbi Yitzhak Brandriss' family's seder table, each participant brings his or her own gift to the ritual. "Someone will bring up a gematria (mystical interpretation of the meaning of a word based on the numerical value of its letters), someone will bring up what my father used to say in the name of his grandfather. Someone will always quote famous rabbis, but they also cite their own memories," says Rabbi Brandriss, director of public affairs for Agudath Israel of America.

Simkha Weintraub plans to use the occasion of Pesach to focus on physical healing. He is a Conservative rabbi, director of public affairs for the New Israel Fund, family therapist and program consultant to the Jewish Healing Center.

In the centre's most recent newsletter, Rabbi Weintraub wrote an article titled *Haggadah*

and Healing in which the story of Israel's redemption is linked to the process of personal healing.

Rabbi Weintraub suggests that one create a unique Midrash (interpretive narrative) based on personal experience.

"As you articulate aspects of your odyssey with illness, treatment and recovery, try to relate them to the Exodus story and the liberation of the Hebrew slaves," he writes.

Then there are Pesach rituals which extend beyond the first two nights.

Shira Dicker, a writer based in New Rochelle, N.Y., is involved with a Rosh Chodesh group which last year marked the beginning of the month in which Pesach falls, Rosh Chodesh Nissan, by asking each member to consider the metaphorical chometz in her life.

Each wrote down what it was she felt she needed to "clean up" and "burn" in the coming months. The group then burned the pieces of paper.

Rabbi Mordechai Liebling, director of the Federation of Reconstructionist Congregations and Havurot, has for several years devoted the seventh night of Pesach to the kabbalistic practice of staying up all night to study Jewish themes and texts.

In Jewish tradition, the seventh night of Pesach commemorates the night God miraculously parted the waters so that the Jews were able to cross the Red Sea, says the rabbi. It has become a Pesach tradition to devote that night "to think about what is the Red Sea we have to cross in the next year in our own lives."

"We discuss what leap of faith we need to make to have a life more connected to God and to creating tikkun olam (repairing the world)," says Rabbi Liebling.



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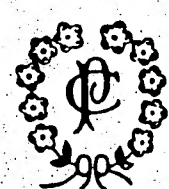


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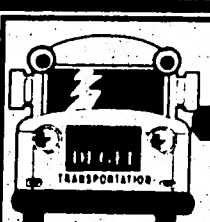
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Jewish people's amazing existence defies all logic

By RABBI AARON LEVINE

As we sit around the Seder table on the first two nights of Pesach, we shall raise our wine glasses and recite from the Haggadah: "Vehee she'amdah la'avoseinu v'lanu... It is this that has stood by our fathers and us. For not only one [nation] has risen against us to destroy us, but in every generation they rise up against us to annihilate us. But the Holy One, Blessed is He, delivers us from their hand."

In the Haggadah itself we read about Lavan the Aramean and of Pharaoh of Egypt; in Megillas Esther we recently read about Haman — all seeking to destroy us. We have gone through the Crusades, the various pogroms, the Chmielnickis, Stalins, and Hitlers of each era. We don't need any further verification of the above passage cited in the Haggadah. The pattern has not even changed in the 1990s. But what is the meaning of the first word — vehee, it is this. What is it that has stood by us all through the ages; that has saved us from the schemes of annihilation perpetrated constantly against us?

A few weeks ago a friend related to me the following incident. He was returning home by subway, and on his way out struck up a conversation with the attendant at the ticket booth. After some small talk the man asked my friend, "Are you Jewish?" "Yes," he responded, "I am." The man (a non-Jew), then asked him, "What one word would you use to describe your Jewish people?"

My friend, a little taken aback, and thinking that perhaps some unsavory term was required replied, "I don't know." "Then I'll tell you," said the gentile. "Invincible, that's the word; because you people are constantly being knocked down, but you always get up again and rise to the top."

I heard a similar amazing story about a Japanese gentile who was obviously ignorant about his geography. Having heard so much about Israel he wanted to find it on a map. Looking at a globe of the world he selected the largest land mass that came in view — the entire former region of Soviet Russia and its environs.

He was puzzled. Close observation revealed that this was not Israel. Unable to find Israel on the map he asked a more knowledgeable friend if he knew where it was. His friend, squinting his eyes, and pulling the globe closer to him, finally located Israel. The first man was stunned. "I can't believe it," he exclaimed. "Israel is daily in the news; it takes up more time on the United Nations' agenda than any other country; the whole Arab world is trying to destroy and conquer it; the entire world is talking about it. I obviously thought that it must be where Russia was — after all that's a vast land worth conquering; that's a land which seems to justify so much attention. Do you mean to tell me that the whole world is focused on this tiny little dot of a country; that this small parcel of land is what the Arabs are so bent on conquering?"

One of the favorite parts of the Haggadah is when the children ask the Ma Nishtana, the Four Questions — "Why is this night different from all other nights?" Perhaps, during this course of Pesach we should teach them and ourselves another kind of Ma Nishtana. "Why is our Jewish Nation [Israel] different from most other nations?"

1) For most other nations are constantly at war with others and with themselves. For years the Arab nations with all of the wealth and land at their disposal have allowed their own brethren to wallow in squalor

and poverty, using them as pawns in their power struggle and terrorist ambitions. But the Nation of Israel sacrifices its own wealth and convenience, and much more, to find a haven for its brethren — the hundreds of thousands of former Soviet Russian Jews; their Ethiopian brethren; and all Jews who wish to make Israel their homeland. And wherever Jews are all over the world, their first concerns are with the chesed and acts of kindness that they can do for both their own and even for others who are less fortunate than they.

2) For all other nations are interested in education but none are known as the Am HaSefer — the People of the Book. We, the Jewish nation are so titled, and our education is not merely an amassing of knowledge, but knowledge that impacts upon and infuses every step of our lives with required action.

3) For most other nations barely have a semblance of morals; they rather emphasize etiquette — observe all of the popular columns and read about the breakdown of morals and the increase of all kinds of crime in all societies. But the nation of Israel excels in morality and sensitivity, to such an extent that even one who merely embarrasses his friend forfeits his share in the World to Come.

4) For many other nations who ruled the world have come and gone, their empires have crumbled and never risen again. But the Jewish nation has been constantly attacked; nations have sought to crush it, but we have risen time and time again and shall never be destroyed.

And the answer to these questions? The Hebrew letters of the word vehee are vav, hey, yud, and aleph. If we take the numerical value of each of these letters, vav equals six and represents the six sections of the mishna; hey equals five and represents the Five Books of the Torah; yud equals ten and represents the Ten Commandments; and aleph equals one and represents our belief and emunah, trust in our One God in Heaven.

Unswerving loyalty

This sums it all up. Our invincibility, our amazing existence in defiance of all logic; the monumental proportions of our acts of kindness; the unnatural sensitivities which hallmark the Jew — are all due to our unshakeable and unswerving loyalty to God by observing His written and Oral Torahs.

The Haggadah continues: Whoever does not mention the following three things on Pesach has not fulfilled his duty, namely: Pesach, Matzah, and Moror. Yes, we have been fed matzah, the bread of affliction; yes we have had more than our share of moror, bitterness. But remember the Pesach! We shall Pass over. We shall prevail. We don't know how to fathom the inscrutable wisdom of the Infinite Being Who has a purpose and design for our trials and tribulations. But we are invincible! And therefore, continues the Haggadah:

"Therefore it is our duty to thank, praise, pay tribute, glorify, exalt, honor, bless, extol, and acclaim Him Who performed all these miracles for our fathers and for us. He brought us forth from slavery to freedom; from grief to joy; from mourning to festivity; from darkness to great light; and from servitude to redemption. May He bring the ultimate geulah shleima bimhera byameinu. Amein!"

Nova Scotia gemologist deals in Israeli jewelry

BY SHELDON KIRSHNER

KENTVILLE, Nova Scotia —

You wouldn't think you could buy typical Israeli jewelry in this small, out-of-the-way town in Nova Scotia's Annapolis Valley. But in Kentville, some 100 kilometres north of Halifax, you can if you wander into Naomi Honey's store on Main Street.

Honey, a gemologist, is probably one of the only jewelers in the province who buys and sells the Yemenite-style jewelry for which Israel is famous.

Honey is also one of the handful of Jews who lives in this town of 5,000 inhabitants, the majority of whom are the descendants of 19th century settlers from the British Isles.

In fact, the Jewish population of Kentville is 12, if you include Honey, her husband Larry and their three children: Shoshana, 21; Andrew, 18; and Jonathan, 15.

Most Jews in Nova Scotia are concentrated in its largest city, Halifax. But throughout this maritime province, you'll find a scattering of Jews in places like Kentville and neighboring small towns like Wolfville, New Ross, Bridgetown or Middleton.

Honey, 45, and her husband, an engineer employed by the province's department of agricul-

ture and marketing, have been residents of Kentville since 1984. Both, however, were born in Vancouver.

Before settling in Kentville, the Honeys lived in Truro, Nova Scotia, Regina and Edmonton.

Honey's father, a businessman named Israel Karmel, left Britain after World War II. He met her mother, Brenda, in Vancouver, where they sired eight children. Two of the offspring make their homes in Israel, while the rest reside in Calgary and British Columbia.

Trained as a psychiatric nurse, Honey changed professions in the early 1980s, and opened her shop, Naomi Honey, Gemologist & Jewelry, in 1988. To her delight, her line of Israeli jewelry is "very popular" with the non-Jewish population.

The Honeys are well integrated into the community, but, as a Jew, Naomi Honey feels rather isolated in Kentville. Consequently, she values the major Jewish holidays, which bring the Jews of Kentville closer together. "You feel you're sharing something in common," she said. "It's just nice to be with people who share some interests and background."

The Honeys commute to Halifax to attend occasional services at Shaar Shalom, a Conservative synagogue, and they try to keep kosher.

In general, non-Jews in Kentville have very little knowledge of Jews and Israel, said Honey, a member of the executive of the Atlantic Jewish Council. "When they think of Jews, they usually think of Israel." And, she added, their view of Israel is invariably colored by Israel's treatment of the Palestinians in the territories.

Most Kentville students, she said, have no conception of Jews. Honey tries to fill in the blanks by giving talks on Judaism and Israel in local and neighboring schools.

There is an "undercurrent" of anti-Semitism in Kentville, although virtually all her friends are Christians. When one of her sons wore a T-shirt emblazoned with Hebrew lettering at a local fast food restaurant, he was told he had "a lot of guts wearing a Jew-shirt."

Honey's oldest son, Andrew, spent a year on a kibbutz in 1991 and plans to return to Israel after finishing high school. Shoshana is a fourth year student at Acadia University, while Jonathan attends grade 9, one of only two Jewish students in his school in Kentville.

Honey, who reads and speaks Hebrew, visits Israel regularly to purchase jewelry. "I would like to see myself living in Israel," she said. "I feel best in Israel, though I wouldn't mind living in Halifax."



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Four Questions key part of seder

By Rabbi Bernard S. Raskas

ST. PAUL (JTA) —

By custom on Passover the youngest at the seder asks the Four Questions.

The usual explanation is

that this is a device to involve the children in retelling the story of the Exodus.

However, in the Talmud, in Tractate Pesachim, the volume that deals with the laws of Passover, we find the following statement: "Anyone can ask the questions, even two scholars or a person celebrating a seder by himself."

From this we learn that questioning is an essential part of the seder. The questions must be asked even if there are no children, even if scholars are conducting the seder, even if one is alone. The questioning attitude is a part of the seder process.

Indeed, questioning is a basic stance of Judaism. The father of the Jewish people, Abraham, in his most significant encounter with God, asks, "Shall the Judge of all the Earth not do justice?"

The first sentence in the Talmud is "When is it permissible to recite the Shema?" A new synagogue in Jerusalem is named Mevakshei Haderech. "Those who seek the way."

In its long history, Judaism constantly has sought to define and redefine its goals, its purpose, and its methods.

In the Talmud the words used most often are "How," "Why," "Where," and "What." It is not unusual for a talmudic discussion to end with the word vedok (the matter needs further inquiry). The vast rabbinic literature known as Responsa is termed she'eilot u'tshuvot in Hebrew (questions and answers).

When we ask questions, we begin to discover new facts, to awaken new thoughts, to plumb the depths of the human mind.

As a matter of fact, one significant way that humans differ from the animals is that they ask themselves questions.

A local Jew once came to Rabbi Akiba Eger of Posen on the eve of Passover. "Rabbi, I've a question," he said. "Is it permissible to use four cups of milk at the seder instead of wine?"

"Why would you want to substitute milk for wine? Are you ill?"

"No, rabbi, but I can't afford wine."

The discerning rabbi then said, "I'm sorry. It is forbidden to substi-

tute for wine. Take these 20 rubles and purchase wine."

After the man left, the rebbeztin angrily chided, "Twenty rubles for wine? Two or three would have been sufficient."

"Don't be angry," the rabbi replied. "If this man was prepared to drink milk at the seder, he also didn't have money to buy meat and perhaps not even fish and matzah. Because he asked the question, he will be able to observe the seder properly."

Mankind only learns by asking questions. It is not enough to accept the world unquestioningly — we must always strive to find the how, the why and the wherefore of experience.

A very interesting World War II story dramatically makes the point. The Gestapo once conducted a raid on the offices of the Norwegian Bible Society. When they entered with drawn guns, the Nazi terrorists demanded, "Have you got any Jewish books here?"

Bible revolutionary book

The secretary of the society answered calmly. "We have nothing but Jewish books here. Look around you." And he waved toward his shelves of Bibles as if to say, "and what are you going to do about it?"

The question "What are you going to do about it?" is something that touches not only terrorists but also traditional Jews. What we must do about it is study it, ponder it, and live by it.

The Bible is truly a revolutionary book. We must remember that the Exodus from Egypt was a revolutionary movement that began by questioning authority and power.

Jews are different because they continually question.

The word "quest" comes from "question," and real religion is always searching for answers, for it knows that all truths are not fixed for all times.

Rabbi Bernard S. Raskas is rabbi emeritus of the Temple of Aaron in St. Paul, Minn., and distinguished professor of Religious Studies at Macalester College. He is author of the trilogy Heart of Wisdom.

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Jews' role in Civil War revealed in documentary

By CYNTHIA GASNER

When the PBS's celebrated documentary on the United States Civil War was aired last year, there was not one mention of the significant contribution by the Jewish community.

Robert Coorsh and Len Scher, who operate Tower City Productions, believe that the participation of Jews in the American Civil War deserves to be known. Working through Scher's production company, which produces talking books, industrial videos and syndicated radio programs, Coorsh and Scher have teamed up to create a TV film, *Jews in the Civil War*, which will tell that story.

Coorsh notes that more than 8,000 Jewish boys and men enlisted to fight the war, when the Jewish population was approximately 150,000.

In their research, Coorsh and Scher have come across very dramatic materials, such as a letter from a 16-year-old Jewish immigrant from Germany who wrote to his parents in Berlin in Yiddish and German. In one letter, he writes how his phylacteries were stolen. After he was hospitalized with war wounds, he wrote that he received a "wonderful kosher meal" in a Philadelphia hospital. Sadly, he died before his 18th birthday.

There are hundreds of Jewish casualties — many buried in forgotten cemeteries. Mel Young, author of *Where They Lie: The Story of the Jewish Soldiers of the North and South*, who visited these "forgotten" cemeteries, says that "someone should say Kaddish for these men who are long forgotten." Scher and Coorsh hope that their documentary

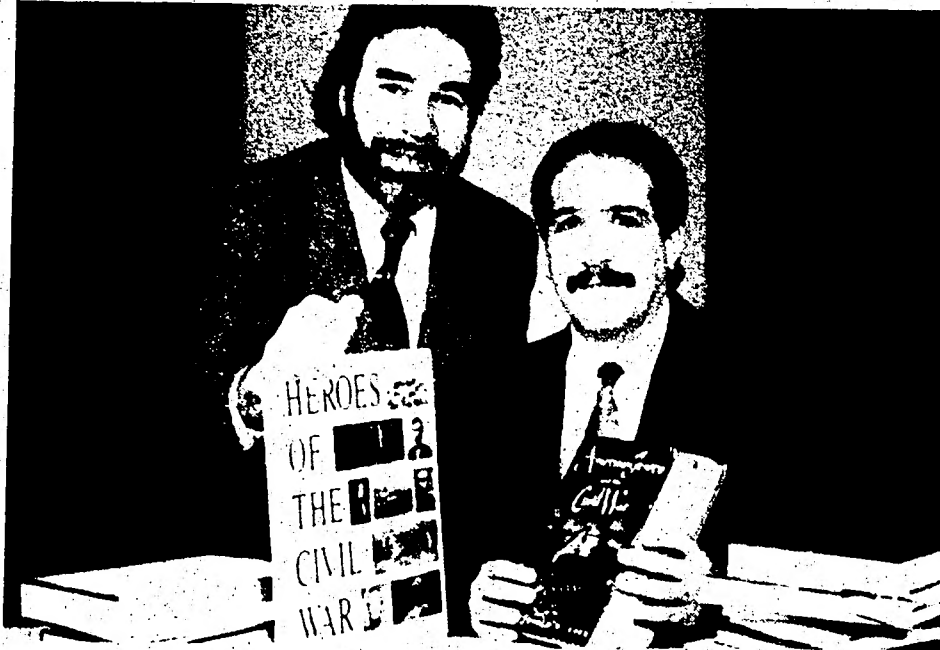
will serve as a vehicle to recall these brave soldiers.

"There were also a number of heroines in this story as well," notes Scher. Phoebe Levy Pember was born into one of the most prominent Jewish families in Charleston on Aug. 18, 1823. When the war broke out, she volunteered and was appointed matron of the South's largest military hospital responsible for hundreds of patients.

As the first woman on staff, she received a hostile reception from both doctors and patients who were not accustomed to taking orders from a woman. Pember describes the hospital as "a picture of hell — the stench of gangrene, surgeons hacking through limbs and cauterizing wounds with a burning hot poker. Once, she writes, she pointed a pistol at several soldiers who were trying to steal a barrel of whisky needed for the wounded.

Jean Powers Soman, the great-granddaughter of Lt. Colonel Marcus Spiegel, who was in charge of the 120th Ohio Volunteer Regiment, is co-operating with Coorsh and Scher in allowing them to quote from Spiegel's letters. About to be made the first Jewish general in the union forces, Spiegel was killed in action in 1864. His brother, who also took part in the war, was the founder of the famous Spiegel catalogue company in Chicago. Other Jews were promoted to the rank of general and a number received Congressional Medals of Honor for their bravery.

Scher was a producer with CBC for more than 15 years. Working on radio and TV, he has produced more than 200 documentaries, many on Jewish themes, such as *My Jerusalem* and the *Holocaust* (co-produced by Malka Himel-Cohen). In 1986, Scher won a B'nai Brith League of



Len Scher (left) and Robert Coorsh with some of the sources for their research. The old photograph is of Col. Marcus M. Spiegel, of the 120th Ohio Volunteer Regiment. He was killed in action just before he was to be promoted to the rank of general.

Human Rights award for a series on finding employment for mentally challenged adults. He has won several ACTRA awards and two of his shows were named best international programs of the year by Columbia University's sponsored Armstrong Awards.

Coorsh, originally from Montreal, is a co-producer and works in the marketing area. He has researched the Civil War period for many years. "We expect the film to be ideal for public television stations in Canada and the U.S.," he says. "Our overall budget will be in the neighborhood of \$300,000 and we hope to attract funding from foundations and private investors interested in promoting knowledge of Jewish history."

There are even some Canadian connections. Charles King of Toronto has pictures of his grandfather, a tanner in Boston, who made the first leather belt to drive the engine of the

largest ship in the Union navy. He later started a large tannery in Whitby, Ontario.

Scher adds that there was a Confederate spy network which operated out of Montreal and Toronto. The spies, who plotted attacks on the North, were funded by Judah Benjamin, a Jewish lawyer and senator from Louisiana. Later, he was appointed the Secretary of War in the confederacy and the closest confidante of Jefferson Davis, the South's president. Scher explains that there were many Jewish heroes on both sides during the Civil war. Both Abraham Lincoln and Davis relied closely on Jewish advisors and colleagues for support.

Coorsh stresses that the film is "not" a glorification of war. "Many of the Jews who took part in this war were patriots because they escaped the tyranny of Europe and they wanted to defend their new way of life. Their stories will be told on film for

the first time."

Well known actors will read the letters, military reports, speeches, rabbinical sermons and previously unpublished material to portray what life was like for the Jewish community during the breakup of the Union.

Rare photographs, artifacts and family heirlooms will be loaned to the producers for this one hour special. "We believe that there must be a wealth of untapped material still available and we are on the lookout for information relevant to this aspect of the Civil War."

The film will be available in 1995, which is the 130th anniversary of the end of the Civil War.

If you have any information or material such as letters, photographs or memorabilia about Jews in the Civil War, contact Robert Coorsh (416) 665-3129, Len Scher (416) 667-7181, or write to: Tower City Productions, 23 Festival Dr., Willowdale, Ont. M2R 3T9.

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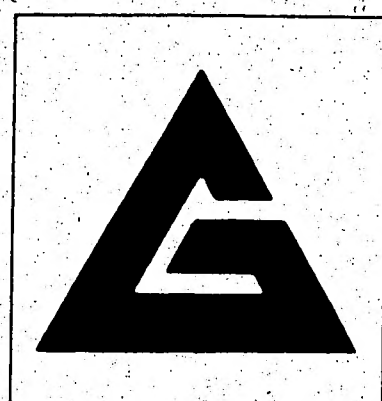
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Noah planned city of refuge

By BILL GLADSTONE

In the Biblical account of the flood, Ararat is the mountain where Noah's ark came to rest.

One of the most fascinating chapters of early Jewish history in North America involves another man named Noah and another place called Ararat, located about 100 miles from Toronto along the border between Canada and the United States.

The year was 1825. The place was Grand Island, New York, then an uninhabited and heavily wooded island in the Niagara River near Buffalo. The man was Mordecai Manuel Noah, a Philadelphia-born writer and politician who dreamed of establishing a community called Ararat on Grand Island as a "city of refuge" for all the Jews of the world.

An early, ardent Zionist, Noah never surrendered the messianic dream of a return to Palestine. In the meantime, however, he felt his oppressed Jewish brethren scattered around the globe deserved a "temporary and provisional" home where they could live with freedom and dignity.

He wrote to Jewish leaders around the world that "an asylum is prepared and hereby offered to them [the Jewish people] where they can enjoy that peace, comfort and happiness which have been denied to them through the intolerance and misgovernment of former ages."

One rabbinical authority branded Noah a charlatan and — according to a Buffalo newspaper of the day —

"demanded authentication of the prophetic text which points out a marsh in North America as the spot for re-assembling the scattered remains of Israel."

Noah envisioned levying a small tax on Jews everywhere for the maintenance of Ararat. He also wanted to establish a modern Sanhedrin "in which the affairs of the Jewish nation will be principally discussed." His model was the 70-person Sanhedrin, the supreme court of the ancient Jewish nation, as well as the counterpart Napoleon Bonaparte had dramatically reconvened in Paris in 1806, less than two decades earlier.

Ararat was to be a city of 1,000 acres built on the southwestern section of the 9½ by 13½ kilometre (six by eight-mile) island. Noah's plan was to divide the city into 1,000 even lots and sell them for \$100 each to cover the isle's purchase price.

In a letter to Peter B. Porter, a hero of the War of 1812 and an influential political figure in Black Rock, N.Y., Noah wrote: "I propose going to Europe, and calling together the important & wealthy portion of the Jewish people. I contemplate spreading my plans before them & inducing the younger portion of the population to purchase and emigrate

... such will be the pressure and anxiety in Europe to obtain a lot of undisputed title that the whole Island can be disposed of with ease at an immense profit: thus offering a happy & safe asylum to our people, and at the same time — by and with their ap-

probation & consent — realizing a princely fortune."

The land certainly was about to rise greatly in value, as Noah had foreseen, because of its proximity to the western terminus of the Erie Canal linking the Great Lakes to the Atlantic Ocean and completed in 1825.

On Sept. 15, 1825, Noah presided over a ceremony in which he dedicated a cornerstone for his dream city. Crowds hoping to witness the historic event lined the shores of the Niagara River, but the river had been too difficult to cross, so the event was moved at the last minute to St. Paul's Episcopal Church in Buffalo. The *Buffalo Emporium* headlined the story, "Revival of the Jewish government."

A large cornerstone prepared for the dedication ceremony was inscribed: "ARARAT — A City of Refuge for the Jews Founded by Mordecai Manuel Noah, in the month of Tizri 5586, Sept. 1825, & in the 50th year of American independence."

The cornerstone, which has been a prized possession of the Buffalo and Erie County Historical Society for more than a century, was the only part of Noah's dream to become a concrete reality. After the failure of his plan, Noah turned his energies toward the establishment of a Jewish state in Palestine.

Today, a large Holiday Inn stands on the site of his proposed Jewish Utopia, across the river from what is now the Buffalo suburb of Tonawanda.

Artist became famous for sculptures

On December 30, 1942, roughly half a century ago, a 72-year-old man was struck by a taxi near his home in the NYC borough of Queens.

Thus ended the life of an accomplished Jewish artist who in his day won many of the top art awards Europe had to offer.

Born in the Russian-Polish shtetl of Turek in 1870, Chanoch Glicenstein rose to world prominence as a sculptor for whom ambassadors, bankers, cardinals, kings and presidents posed. Hindenburg, Roosevelt, Lord Balfour, Einstein and Israel Zangwill are only some of the famous heads he sculpted.

The son of a tombstone engraver, Glicenstein left yeshiva at 13 to sell his carvings from village to village. In Lodz, his slate chess figurines made a sensation, prompting a patron to send him to a Munich academy for training. Twice during his meteoric rise he won the coveted Prix de Rome. At the Paris Exposition of 1900, his statue "Cain and Abel" won a gold medal and his "Messiah" was shown with works by August Rodin at the latter's rare request.

In Rome, where he lived for many years, the dictator Mussolini asked him while sitting for a bust in 1928 if he was a fascist. Glicenstein told the truth and knew it was time to

leave for America. In the late 1930s, when Italy became overtly anti-Semitic, he returned his knighthood to the Italian government in protest.

He was known for simple sweeping lines, a preference for Biblical subjects and a bold economic use of the sculptural medium. His art resides in museums and institutions on both sides of the Atlantic, as well as in the Israel Bible Museum in Safad (formerly the Glicenstein Museum); a street is named after him in Tel Aviv. Unfairly, he never gained the recognition in America that he enjoyed in Europe, and 50 years after his death his name seems almost unknown even among Jewish patrons of the arts.

Indeed, the name Glicenstein was unknown even to the present writer until my discovery several years ago that it was my own ancestral surname. My great-grandfather was born Tsvi Hirsch Glicenstein in Kolin, a town some 30 km away from Turak. Through extensive genealogical research, I have documented an elaborate Glicenstein family tree going back to the mid-1700s.

I have also sought out living Glicensteins, using book and newspaper references and organizations like Yad Vashem and the American Gathering of Jewish Holocaust Survivors. My inquiries have produced a pile of responses with postmarks from London, Paris,

Sao Paulo, Jerusalem, New York, California and other places. Astonishingly, all of the dozens of Glicensteins I have found so far trace their families back to several Polish villages all within a day's carriage ride of each other.

Several of my correspondents have informed me of a family tradition that all Glicensteins are related. One elderly gentleman who survived the war recalls that the sculptor Glicenstein used to visit his cousins in Kolin by the same name. However, despite this circumstantial evidence, I have been unable to furnish links between these various "branches" and between my family and the sculptor. However, my research has served to dispel the illusion that my family was among the lucky few to have entirely escaped the Shoah. Various sources indicate that many cousins perished.

(Bill Gladstone is president of the Jewish Genealogical Society of Canada. For information on the 12th Annual International Summer Seminar on Jewish Genealogy, which the Society is hosting in Toronto in June, please phone (416) 533-5825 or write to Gladstone at P.O. Box 446, Station A, North York, Ontario, Canada M2N 5T1.)

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Sholem Aleichem revered in Ukrainian birthplace

BY SHELDON KIRSHNER

PEREYASLAV-KHMELNITSKY —

In this Ukrainian town of his birth, Sholem Aleichem, the great Yiddish writer and humorist, is practically a deity.

Sholem Aleichem (1859-1916) spent only a few years of his youth here, but Pereyaslav-Khmelnytsky, 100 kilometres southeast of Kiev, is nevertheless proud of its native son.

A street is named after him. A museum, the only one of its kind in Ukraine and in the former Soviet Union, is devoted to his life and art. On May 13 of every year, the anniversary of his death, he is remembered with a ceremonial reading of his works in Ukrainian, Russian and Yiddish. In the eleventh grade, local pupils learn of his literary accomplishments.

The Sholem Aleichem Museum, which was opened in 1978, is on the wooded grounds of a quaint open-air Ukrainian architectural museum of onion-domed Orthodox churches and thatched-roofed homesteads.

It is a simple, single-storey white building with yellow trim around the windows. It is a facsimile of his actual home, which was consumed by fire before World War II. A bust of Sholem Aleichem stands near the front door, like a sentinel guarding a cultural trove.

There are several rooms inside, and in typical Ukrainian peasant style, a thin layer of straw covers the floors. The guest book is filled with inscriptions in Russian and Ukrainian, and, to a much lesser degree, in Hebrew and Yiddish. Ten to 12,000 visitors, some from North America and

Israel, pass through annually, said Nina Alexandrovna Zacharchuk, the matronly director. Yet, strangely enough, the museum has no gift shop.

The first room is cluttered with nostalgic photographs. There is one of Sholem Aleichem seated with a colleague. There is a montage of his beloved characters (including, of course, the redoubtable Tevye). There is a photo of a solemn Taras Shevchenko, Ukraine's national poet, who died in 1861.

The second room is replete with period furniture, notably a divan, a bed, brocade chairs and a mirror. These pieces belonged to Sholem Aleichem's father, Menachem Nahum, a grain and lumber merchant, and to Sholem Aleichem himself during his Kiev years.

Resting on credenzas are additional items, such as a silver tea set, empty photographic albums and copies of a 1916 edition of a Russian newspaper called the *Jewish Week*. All around, hung on the walls in haphazard fashion, are photographs of his grandfather, father, wife and sister.

Sholem Aleichem's sturdy desk is in the third room. A dusty black frock, supposedly his, is draped over the chair. On the desk are letters Sholem Aleichem wrote to his sister, Natasha, in 1908; a book on pedagogy with eye glasses perched on the cover; a solitary pipe; a copper bust of Sholem Aleichem; a vase with dried flowers and bric-a-brac.

To the left of the desk is a small bookshelf of Russian classics, including several books by the master himself.

Looming over the desk is a full-size oil paint-

ing of the young Sholem Aleichem. Charcoal prints of renowned fellow writers — Gorky, Chekhov, Tolstoy, Peretz, Shevchenko — are directly beneath.

Still more photographs of the famous man, and of Pereyaslav-Khmelnytsky in the 19th century, are exhibited in the fourth and last room. There you will also find a white marble bust in his likeness, a collection of his books in Yiddish, theatrical posters of Sholem Aleichem and decorative plates of the author and his mythical characters.

The population of Pereyaslav-Khmelnytsky, which is in a rich agricultural region, is 30,000. When Sholem Aleichem lived here, four out of every 10 residents was a Jew.

The Nazis occupied the town in late summer 1941. Many Jews managed to flee, but approximately 700 were killed in the course of the Holocaust. Today, Pereyaslav-Khmelnytsky is home to about 40 Jews.

Pereyaslav-Khmelnytsky was given its double-barrelled name in the 1950s, in honor of Bogdan Khmelnytsky, the 17th century Ukrainian national hero who, as it happens, was a fearsome pogromist.

It is bitterly ironic that so malevolent a figure, in Jewish eyes at least, is associated with Sholem Aleichem's birthplace. Asked about this glaring anomaly, Nina Alexandrovna Zacharchuk shrugged in embarrassment. But, she hastened to add, a campaign has been launched to rename the town Pereyaslav.

The reason? "The present name is too long."



The bust of Sholem Aleichem.

[Sheldon Kirshner photo]

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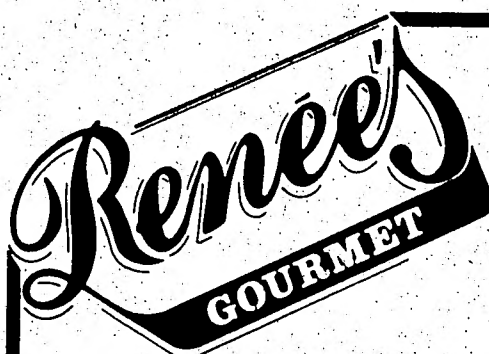
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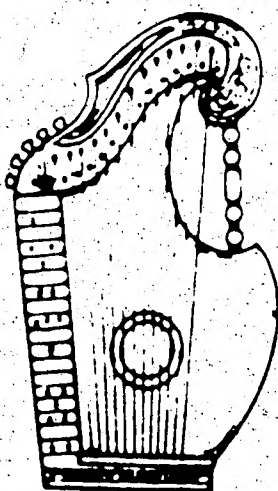
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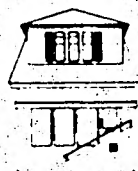
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חג שמח

Passover poses many challenges for homemakers

By LEILA SPEISMAN

TORONTO —

Pesach is supposed to be one of the best, most fun holidays in the Jewish calendar. So why do most women come to the seder table in a state closely approximating a coma?

Sarah Chana Radcliffe, an educational therapist in private practice specializing in family counselling and parenting issues, an author and lecturer on concerns of Jewish women, says it's often because women try to do too much.

Each holiday adds time and money challenges to the homemaker whose schedule is already packed with work, the home, and children. And Pesach, with its extra cleaning, cooking, entertaining and costs, is worse than many.

Since the children are probably home more at this time, the mother, also has to manage their time, and regulate their squabbles, when the children's behavior is exacerbated by irregular hours and schedules.

"Pesach calls for our top parenting skills at a time when we ourselves are under the most stress and have the least resources to cope."

During this time, she noted, we still have to get the regular chores, like the laundry, out of the way.

What tends to get left out, she said, are those things that restore well-being and lessen tension, like sleep, and relaxation.

There is also the tendency, Radcliffe said, to overdo things, too many guests, too elaborate preparations, unnecessarily stringent cleaning.

"And some of those guests are tension-producing in themselves, like in-laws."

So what does Radcliffe, herself a working mother of a large family, suggest?

If financially possible, she recommends solutions like hiring cleaning help, even help at the seder if it is a big affair, and buying prepared food.

On chol hamoed, you can take the kids places. This does not necessarily have to be someplace expensive — just to parks can be lots of fun for families who don't always have a lot of time together.

If money is a problem, she says, know your limits honestly. Know the



Sarah Chana Radcliffe

bottom line, halachically speaking, for Pesach preparation, and don't make yourself sick.

You have options, she points out. "If you enjoy a crowd, and can handle it with joy, that's fine. If you don't or can't, cut down."

Use your children, she says. But give them real jobs, not make-work jobs. "They want to help, so let them. And always praise them for what they do."

Plan ahead, Radcliffe stresses, especially if you don't have a lot of resources. Plan dinners, and whole menus, even if you ordinarily don't do that. Keep things simple.

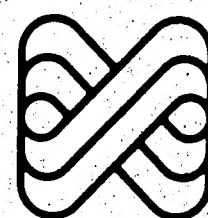
Don't let Pesach preparations get tied up in your own need for self-esteem, she warns. "The more you torture yourself, the lower your self-esteem will be. If you really love yourself, take care of yourself."

"Being miserable and screaming is not my idea of what HaShem wants," she said. "Focus on how to make the holiday a positive time for your and your family."

Give yourself breaks, eat properly, get fresh air, don't go until you collapse, Radcliffe suggests. When you see warning signals, like temper, take a break — you will work so much more effectively.

The goal should be to make Pesach a good experience for the whole family, Radcliffe asserts. "Going crazy won't help."

Sarah Chana Radcliffe is the author of several books, including *A Delicate Balance*, *Aker's Habayis* (about husband-wife relationships) and *Teen Esteem*.



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חג שמח



Is the human studying the ostrich or is the ostrich studying the human?

Farmers put neck out in farming ostriches

Ostrich ranches are becoming a common feature of farming life in Israel's Negev desert. This biggest of the bird species fetches premium prices on world markets, and innovative research and development conducted locally has dramatically increased the birth rates, making ostrich rearing an extremely lucrative proposition.

"Ostriches fetch unbelievable prices on world markets," explains Dani Shachaf, director of Ostrich Farms at the Desert Agriculture Negev Experiment Centre. "Each chick is reared for a year and then sells in Israel for \$500. A good female egg-laying ostrich was recently sold in America for \$55,000."

Ostriches are coveted for both their skins and meat. Ostrich leather is prized by Texas cowboys for the supple boots they produce and in the Far East for fashionable jackets. The meat is red and succulent, with a texture and taste similar to beef, but like

turkey, it is very low in cholesterol. Ostrich feathers are sought after by milliners for their hats. Furthermore, several of the ostrich farms in Israel have become tourist attractions, proving especially popular with children.

At Kibbutz Tlalim in the Negev, research has accomplished astonishing results on a model farm set up by the Jewish Agency's Rural Settlement Department. "A female ostrich can lay up to 50 eggs per year," observes Shachaf, "but only one or two of them will naturally hatch. By identifying optimal conditions, we have raised that number substantially to 10 or 12 and we hope to increase it significantly."

"By finding the best feed for the ostriches," Shachaf notes, "and adding various vitamins and storing the eggs at certain temperatures, we have achieved impressive results. We are also very interested in the genetic composition of successful ostriches and have been investigating their DNA."

A major discovery was that the birds are quick to suffer from heat stress. So while ostriches were originally introduced into Israel at a kibbutz in the Jordan Valley, it was found that the humid climate there was less suitable for them than the drier, cooler weather in the Negev.

Farmers in the northern Negev today raise some 2,500 head of ostriches annually. A modest number, but enough to make Israel number two in the world in ostrich breeding after South Africa, which dominates world markets with 60,000 head per year.

With total world production at less than 70,000 per year, market research has shown that prices will remain high even if annual world production were to reach 120,000. Israeli agricultural planners hope that the country's ostrich farmers will soon be able to raise 30,000 head per year, yielding an estimated annual income of some \$15 million.

[Jerusalem Dateline]

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Israeli seeing revival in wine industry

Wine has been made in Israel since pre-Biblical times but, if the truth be known, until recently, there was no reason to be proud of those wines. The wines shipped to ancient Egypt were so bad that they had to be seasoned with honey, pepper and juniper berries to make them palatable, and those sent to Rome and England during the height of ancient Roman civilization were so thick and syrupy sweet that no modern connoisseur could possibly approve of them. So bad were most of these wines that it was probably a good thing that the Moslem conquest in 636 CE imposed a twelve-hundred-year halt to the local wine industry.

The production of wine in Israel only started again in 1870, when an early agricultural school near the city now known as Holon began experimenting with wines that had been imported from Europe. The nascent industry got an enormous boost in 1882, when Baron Edward de Rothschild donated huge sums of money to be invested in the development of local vineyards. The baron, who hoped to make wine one of the main economic staples of the newly established Jewish settlements, also financed the construction of two wineries; during the last decade of the 19th century, these were completed, one in Rishon LeZion, and the second in Zichron Ya'akov.

Even with the continued financial support of the Rothschild family, all did not run smoothly. By the turn of the century, vineyards covered more than half of the total Jewish land under cultivation. Before long there was such a surplus of grapes that the baron paid farmers to convert their fields from grapes to olives, citrus fruits and almonds, and nearly 30 percent of the vines were uprooted. Nor did the baron's idea of providing kosher wines to Jews the world over prove profitable for very long. The lucrative Russian and American markets were both lost, the first to the excesses of revolutionary zeal and the second, because of Prohibition. By 1948 and the founding of the State of Israel, only 2,500 acres were planted in grapes. Although there were fourteen wineries, most of those would best have been classified as "cottage industries," and Carmel-Mizrachi was the new nation's only large winery.

Wine consumption in Israel has remained low (about 4 litres per capita annually, compared with 10 litres in the United States, 80 in France and 120 in Italy), but there have been several important changes in drinking habits. More and more Israelis share a growing appreciation of high-quality wine, and there has been a marked shift to dry wines. There are now some 7,500 acres planted with vines, producing about 50,000 tons of wine grapes annually, and nearly 80 percent of the wines produced are now dry whites and reds.

It is probably accurate to say that the major change came about with the opening of the Golan Heights Winery in 1983. From the moment the Go-

lan Heights opened, it became obvious that a local wine revolution was about to take place. The winery imported good vine stock from California, built a state-of-the-art winery, and added to this the enthusiasm and knowledge of young American winemakers who had been trained at the University of California at Davis.

The Golan wines were a success from the very beginning. Their first Cabernet Sauvignon won a gold medal at the International Wine and Spirit Competitions in 1984. The Cabernet Sauvignon of the winery has continued in its success, winning gold medals at the same competition and at the prestigious Vinexpo in 1985 and 1986. The 1987 wine, competing against 2,000 other wines, won a trophy as the best wine of the year. The winery's Merlot, Chardonnay, and dessert wine, known as Port Blanc, have fared well, winning prizes in 1986, 1988, 1990 and 1991. The winery is now producing about 1.5 million bottles annually, and output is up about 30 percent annually. In 1991, 30 percent of the wines produced at the winery was intended for export.

Produces 13 million bottles

Carmel-Mizrachi remains the nation's giant wine producer, producing about 13 million bottles of wine annually, and controlling nearly 85 percent of the local market. Although 15-20 percent of the company's production is still devoted to traditional sweet wines, the winery now produces a full-line of dry, up-market wines.

In addition to three major wine series containing wines as diverse in character as Cabernet Sauvignon, Chateau Blanc, Chardonnay, French Colombard, Petite Sirah, Sauvignon Blanc, Emerald Riesling and Semillon, Carmel also produces a wide range of brandies, vodka, arak, and a variety of liqueurs, 25 percent of which are intended for the export market. The company exports to forty countries, and their major clients are the United States, England and Scandinavia.

Among the other serious wineries in the country are the relatively new Barkan, which produces up-market dry wines; the smaller but high-quality Ashkelon Wineries, whose red wines are among the best in the country; and Baron Cellars which, although quite small, produces several excellent varietal wines, including a Dry Muscat which has been extraordinarily well received locally and in England. Nearly all of the other 14 wineries in the country are small and continue to produce primarily for the religiously observant segment of Israeli society.

[Jerusalem Dateline]

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New Associated cookbook both fun and professional

By LEILA SPEISMAN

Cookbooks prepared as fundraising tools for schools are often embarrassingly amateurish — poorly produced, poorly edited, and, more often than not, even more poorly selected. Then, there is the recently published *The 2nd Kids' Kosher Cookbook*, from the Children of Associated Hebrew Schools of Toronto.

This one is a joy to look at, fun and interesting to browse through, and full of lots of tempting recipes to try.

Ellen Markin, who edited the cookbook together with Joyce Sasson and Sharon Wrock, explained that students, staff, and even alumni of the school were asked to contribute their favorite recipes. Volunteers helped choose, test, type, proofread, and finally distribute the book.

The Grade 8 art teacher asked her students, as an art project, to design cookbook covers, and one by Maya Drew actually formed the basis of the cover, which is a stylized chef's hat, with the title in bright colors of pink, green, purple and yellow.

The recipes are luscious, without being ostentatiously gourmet. Clear, easy to follow instructions, and ingredients that are interesting while not being impossible to find make the cookbook sure to be used, not just stored on the shelf.

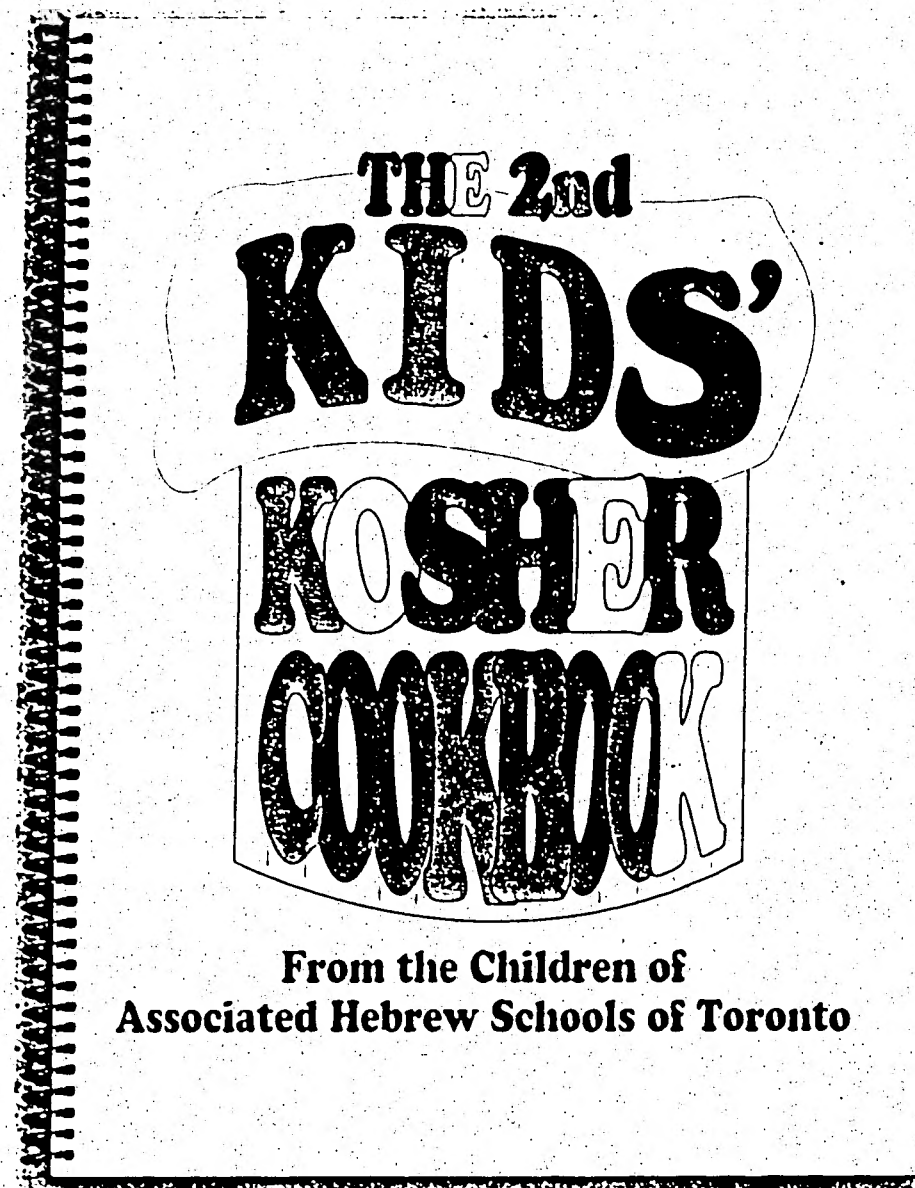
The book is divided by the Jewish calendar, and each section begins with a fairly detailed discussion of each holy day, the background, customs and blessings, as well as sketches by Associated junior high students.

The 2nd Kids' Kosher Cookbook (many will remember the first one, published about 13 years ago) has a good selection of Passover recipes. Here are two, to answer the need for different kugel recipes, and for something sweet.

The book is available from Jewish bookstores, and from the Associated Hebrew Schools.

MATZAH KUGEL

3 cups matzah farfel
5 eggs, separated
1 tsp. salt
4 tbsp. sugar
1 stick Passover margarine, melted



1 20oz. can crushed pineapple, drained
2 cups applesauce
1 tsp. cinnamon

Preheat oven to 350. Put farfel into a colander, and pour hot water over it. Beat egg yolks, salt, sugar and margarine. Mix with farfel. Add pineapple, applesauce and cinnamon. Fold in stiffly beaten egg whites. Top with extra cinnamon and sugar, if desired.

Bake in a 9 x 13 pan for 30-45 minutes. Yield: 10 - 12 servings.

PASSOVER CHOCOLATE MOUSSE PIE

cake meal
8 oz. semi-sweet chocolate, kosher for Passover
1 tbsp. Passover coffee, dissolved in 1/4 cup boiling water
8 eggs, separated
1/2 cup sugar
1 tsp. vanilla

1/8 tsp. salt
Preheat oven to 350. Grease a 9" glass pie plate. Dust with cake meal. Melt chocolate, then whisk in the hot coffee.

In a small mixing bowl, beat egg yolks for 5 minutes, then add sugar gradually and beat for another 5 minutes. Add vanilla and chocolate mixture.

In a large bowl, beat egg whites and salt until stiff. Fold carefully into chocolate mixture. Remove and refrigerate 4 cups of this mixture. Pour remainder into prepared pie plate, spreading evenly, and bake for 25 minutes. Turn off heat, but leave in oven for 5 minutes more. Remove from oven and cool completely. Pour refrigerated mousse mixture into baked shell.

Refrigerate 2 - 3 hours, then garnish with chocolate shavings. Yield: 12 servings.

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תנ שמח

Senior helps in restoration

The laborers digging into the ancient hillside have grown used to seeing 90-year-old Jacob Alkow nimbly climb around the site inspecting their progress. Alkow, who immigrated to Israel from the United States in the 1960s, has been devoting all his time and energy to fulfilling his last dream: restoration of the Biblical town of Lachish, in the desert north of Beersheva.

Indeed, as the principal fortress town of Judean King Hezekiah,

Lachish was among the Holy Land's important cities during Biblical times. In 701 BCE, King Sennacherib of Assyria conquered Lachish, and completely destroyed it.

Remnants of the Assyrian siege, the walls, and the city gate — the most massive known from Biblical times — have been unearthed by Tel Aviv University archeologist Professor David Ussishkin since he commenced excavations in 1973. As the scope of work increased to include reconstruction of the gate, Alkow un-

dertook to raise money and the project was launched. Alkow also persuaded the British Museum to copy an elaborate 18-metre-long stone relief in its possession, depicting Sennacherib's victory over Lachish. The reproductions will be housed in a museum planned for Lachish.

"Everything in life is transitory," Alkow said in a recent interview. "but archeology remains forever."

[Jerusalem Dateline]

Drug helps in transplants

Doctors in Israel have found that a drug which stops the body from rejecting organ transplants can also save sight. They have used cyclosporin to cure inflammatory eye infections that would normally result in blindness.

"Cyclosporin is a revolutionary medical agent," says Professor David Ben Ezra, head of pediatric ophthalmology at the Hebrew University — Hadassah Medical Centre in Jerusalem, and president of the International Ocular Inflammation Society.

Ben Ezra and his team at Hadassah have been experimenting with cyclosporin for the past decade. They first used it to treat a group of 70 people with serious intraocular inflammations.

"We gave cyclosporin to this experimental group, and conventional medication to a control group of another 70 patients over a three-year period," he recounts. "After eight years' follow-up, 36 percent of those treated with conventional drugs had unfortunately lost their sight as a result of the inflammation, as compared with only 17 percent of the patients treated with cyclosporin. That's a 50 percent difference — large enough to be extremely significant."

Following their discovery that cyclosporin can control inflammation,

Hadassah's pediatric ophthalmologists began using it in children with acute ocular infections — inflamed retinas, uveitis and cataracts. Not only did the cyclosporin slow the inflammatory process in some and halt it altogether in others, it also enabled the ophthalmologists to perform eye surgery where necessary.

"In children with uveitis and severely inflamed retinas, we can save sight by transplanting intraocular — that is, internal — lenses," says Ben Ezra. "But the surgery may sometimes cause further deterioration of the eye, so we are very cautious in choosing surgical candidates. Once we discovered cyclosporin's anti-inflammatory characteristics, we saw a new chance for such children."

The team gave cyclosporin both before and after surgery to eight youngsters with uveitis, and went with transplantation of internal lenses. In six of the youngsters, eyesight improved dramatically and the inflammatory process regressed. Results in the other two were better still: perfect vision was restored.

Use of cyclosporin in this way is the first success of its kind, and it was a focus of interest at the Second International Symposium on Ocular Inflammation, which met in Jerusalem during the fall of 1992.

[Jerusalem Dateline]

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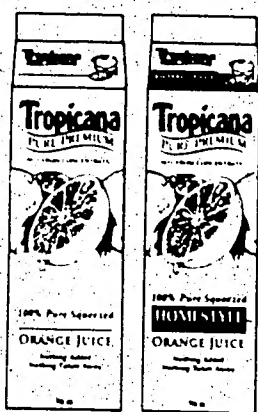
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Potter's wheel turns clay into art

By PAULA CITRON

The first fact that artist Miriam Smith emphasizes is that she does not make pottery; she is a potter. "A potter is a real craftsman," she declares, "and not a dilettante. Lots of people make ashtrays, but a potter is an artisan who is accepted by his or her peers as being a skilled master of the craft."

Smith, 68, is known for her one-of-a-kind designs which have been shown at important galleries and craftshops in Canada and the United States including New York's Jewish Museum, Toronto's Gardiner Museum of Ceramic Art and the prestigious Canadian Guild of Crafts. Made of porcelain with carved designs, in two colors, each item is guaranteed to be unique. "Even when I copy myself," quips Smith, "nothing comes out exactly the same."

Smith's success as a potter is all the more astonishing because she came to the craft fairly late in life and is virtually self-taught. Born in Prague in the former Czechoslovakia, Smith was taken to Israel by her family when she was eleven. An artistic strain runs through her family; Smith's father was an architect and a "Sunday painter" while she herself studied art in school.

"The Depression and the wars meant that nothing much came of my interest in art," she says. "although I always did things with my hands. In Israel, I was a photographer and I also helped out at a sculptor's part time — but once I got my hands in clay, I knew that becoming a potter was what I always wanted to be. Clay is seductive."

During the 1948 War of Independence, she met her Canadian husband and came to Toronto with him in 1951. The couple has two children and between looking after her family and having to earn a living, Smith's love of art was put on hold.

In the early 1960s, Smith decided to pursue her dream of becoming a potter and took adult education classes at Central Technical High School as well as various outside workshops, but most of her training is the trial and error method that she has mandated for herself. "It's more difficult, but more reward-



Miriam Smith with her pottery creations of seder plate and matzah holder.

ing," she says, "because this means that I don't copy anyone else and I'm not influenced by anyone else."

In her Toronto home, Smith built her own kiln brick by brick and began to experiment with stoneware and porcelain. All her creations are meant to be used — from mugs to casserole dishes to candle holders; she does not create ornaments which are purely decorative. Says Smith: "I would say I became an artisan in the '70s. It took a long time to hone my craft, but I didn't dare consider selling any of my work until it was accepted by the Canadian Pottery Guild in their shop which meant my creativity was acknowledged by my peers."

Once Smith's designs began to sell, she organized a group of fellow North York craftspeople into the well-known Willowdale Artisans Co-op. The group established a teaching atelier in an old house on Yonge Street and this mixing of disciplines led to joint creativity. Smith found herself extending the horizons of her craft by designing crossover pieces with metal workers and weavers.

Unfortunately, the co-op had to keep changing locations as landlords decided to use the buildings for other purposes. "We were kicked out of a lot of places," says Smith. "We finally asked the North York Council to help us find a roof over our heads by talking to the big developers, but crafts were beyond them so we had to disband which was really sad. As a co-op, with no mark up and little overhead, we could make a living at our craft. With the co-op gone, I had to build an extension on my house for my studio."

Smith became interested in designing Judaica around 10 years ago when she answered an advertisement by Dorion, the Eglinton Avenue specialty gift store. After showing her portfolio, Smith was commissioned to make various items for the Jewish holidays including Rosh Hashanah honey pots, Chanukah menorahs, Passover plates and goblets and Sabbath candle holders. Not only did Smith's work sell, her distinctive style became recognized and sought after.

Unfortunately, this successful relationship ended when Dorion closed, a victim of the recession and the GST. In fact, Smith points out that too many fine craft stores have shut their doors in recent times, effectively limiting the venues for potters to sell their wares. While some of Smith's business still comes from galleries, craft shows and the few craft shops that remain, she now primarily works out of her home. "It was never an occupation that brought in a lot of money," she says. "There aren't any rich potters around, but there were always avenues for our work. Now it's a real hardship."

Ever optimistic, Smith challenges herself to keep developing her craft and even she can't predict where her work will take her as she experiments with inlaid, carved, wheel-thrown and hand-made porcelain techniques.

The artist is also in excellent physical condition because her chosen craft is very demanding on her body. Says Smith: "Each box of clay weighs about twenty kilos and my kiln shelf is about five to ten kilos — that's what keeps me in such good shape. I live to work, and I suffer withdrawal if I don't. As long as I keep creating and progressing, I'm not in the dust heap yet!"

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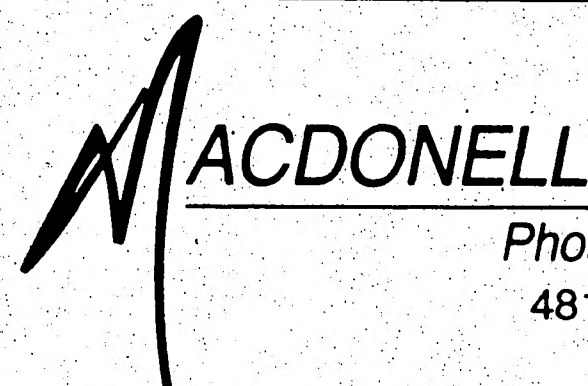
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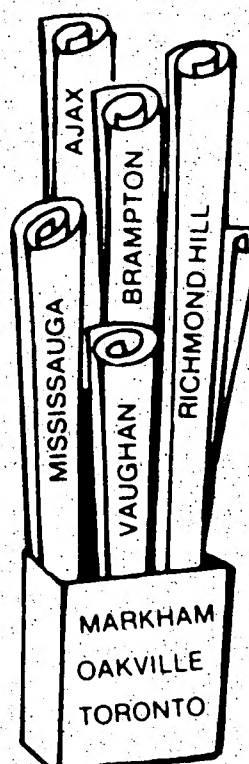


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Remember Moses at seder

By IRVING GREENBERG

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Moses was a revolutionary who smashed the greatest despotism of his time. The Pharaonic system combined absolute political power, total control of agriculture and god-like status in one person.

Most revolutionaries are good at overthrowing established orders. Often, this leaves a void. But Moses built a whole new way of life.

Most great revolutionaries have sweeping visions but are impatient with process or bored by detail. By contrast, Moses selflessly organized the daily logistics for a march of 600,000 slaves across a desert for 40 years.

Consider the price Moses paid. Raised in the court of Pharaoh, en-

joying every imaginable privilege as the adopted son of Egypt's princess, he gave it all up to help his outcast, enslaved people.

Later, he left a quiet, easy life as son-in-law of the high priest of Midian to carry out his mission of liberation. As a result, he was separated from his wife and family for many years.

When presenting his demands for freedom, Moses faced threats and hostility from the Egyptians. At the same time, he was blamed by the Israelites for every setback.

When the people betrayed their covenant and built a golden calf, Moses put his own life on the line to win a reprieve for Israel's existence.

In the text of the traditional Haggadah, developed over centuries, there is not one single reference to — almost not even a hint of — Moses' contribution.

Only two plausible explanations have ever been offered for this "black hole" of Jewish memory.

One is that precisely because Moses was so central to the Exodus, there was danger of a cult of personality. His contribution was so great that he might well have been deified or placed above mere humans, as indeed was done to Jesus in Christianity and Buddha in Buddhism.

The other defensible reason is offered by Baruch Bokser, of blessed memory, in his book *The Origins of the Seder*.

The seder was created by the rab-

bis after the Temple was destroyed. The goal was not only to remember and re-enact the Exodus, but to give hope.

So the rabbis stressed that the eternal, ever-living God was the liberating force. In the words of the Haggadah: "And God took us out of Egypt — not through an angel, not through a seraph, not through a messenger, but the Holy One, the Blessed, in God's own Glory and Person."

In our time, a new Exodus has occurred — the re-creation of the State of Israel. People are less concerned that "it can't happen here" or "only God can make an Exodus."

They will be more galvanized personally if they learn how, step-by-step, Moses, Miriam and other individuals liberated the Jewish people and transformed history.

So this Passover, when you sit down to the seder — 3,143 years after the Exodus, 1,900 years after the first seder — it is time to correct an "injustice" in the commemoration of Jewish liberation.

Insert Moses' story into your seder. (You can particularly draw on Exodus, chapters 1-20 and 32ff.)

Remember "The memory of the righteous is a blessing" (Proverbs 10, 7).

Rabbi Irving Greenberg is president of CLAL — the National Jewish Center for Learning and Leadership and author of *The Jewish Way* (New York: Summit Books).

Pesach in Yugoslavia

This Passover — the holiday of freedom — has special meaning for the Jews remaining in the former Yugoslavia. The American Jewish Joint Distribution Committee (JDC) is taking measures to ensure that these Jews, who are anything but free, will be able to celebrate their holiday.

Matzah and kosher wine will be sent in by JDC and La Benevolencia, the aid society of the Sarajevo Jewish community.

In keeping with its non-sectarian work in the former Yugoslavia, JDC sent kosher food to the Moslems for their holy month of Ramadan, at the request of the Jewish community. The food, donated by the French Union of Jewish Students, is being distributed by La Benevolencia.

In Zagreb and Belgrade hundreds of the refugees from Sarajevo will be able to attend public seders. Yitzhak Aygenmacht, a rabbinical candidate who has been studying in Israel with support from JDC, is being sent to Belgrade for two weeks to help run the seders and teach about Passover.

JDC president Milton A. Wolf noted that Passover, as the holiday of freedom, is a milestone in the Jewish lifecycle. "Today, Jews in more countries are freer to live proudly as Jews. JDC, which in the past has acted as a lifeline to the Jewish world, is now assisting countries that have gone through political changes in maximizing Jewish culture and religion. JDC helps Jews not only to

live, but to live as Jews," Wolf said.

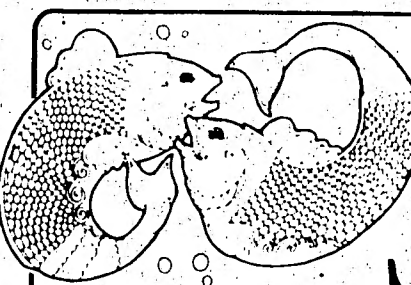
Over 20,000 Jews throughout Eastern Europe will celebrate Passover with wine, matzah, seder plates, maror and other Passover foods from Passover kits provided by JDC. These kits will be sent to the former Soviet Union, the Baltics, Poland, Czechoslovakia, and Hungary in time for Passover. In addition, 25,000 Haggadot will be distributed.

In Vilnius, two public seders will be held: one with the pupils of the Jewish school and their families — estimated attendants 250-300 people — and one for youngsters, elderly and pensioners — estimated attendance 200-250 people.

In Estonia a public seder will be held in the school auditorium for over 200 people.

Last year, in Bulgaria seders were organized for 1,300 people in seven small towns. This year JDC is concentrating its efforts on larger cities, and the attendance is expected to exceed 2,000. After last year's seders, a Jewish journalist in Bulgaria wrote, "A lot of the Jews in Bulgaria do not know the traditions and these evenings help them to reinstate their memory."

In Slovakia, a number of different seders will be held this Passover. The Kosice and the Bratislavan Jewish communities will each hold one traditional seder for elderly people and one of a more educational nature for the younger generation.



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Agam stirs the imagination

By THELMA GOLDBERG
Intermountain Jewish News

Great artists are known to create masterpieces, but leave no explanation to allow the viewers' imagination to ponder and create for themselves.

Without effort, Yaacov Agam leaves the viewer to imagine. After all, every time one stands in front of his works at a different angle, a different dimension or creation is seen, what he calls kinetic, constantly moving, art.

Yet, the viewer of Agam's art does not see the complete picture — the philosophy behind each work. Behind each work or piece of art there was an inspiration, followed by a philosophy which enabled Agam to create. The inspiration behind Agam's art goes beyond what is visible to the naked eye, beyond nature and the earth we stand on.

Agam was inspired to create by Creation itself. His inspiration is rooted deep within the Bible, his religion, his Judaism. These elements and time, the invisible and infinite, go hand in hand for Agam. For every piece of art the Bible serves as the source. This is Agam's Bible application.

The connection between the verse or commentary to the work which Agam produces is brilliant.

And there's a connection to every work.

Born in Rishon Lezion, Israel, Agam's father, a rabbi, hired a melamud (private tutor), because he did not want Agam to attend a non-religious school. As a result, Agam has mastered Tanach and amassed additional knowledge when he was able to attend yeshiva.

Many of the lessons that were taught in his youth serve as the inspiration or philosophy behind his works.

While a sunset might inspire one artist, Agam is inspired by a verse or an idea from the Bible. Yet he says that "the Jewish people are visual people, we are not a verbal people."

Agam supports the idea by saying, "first when you open the Bible it says regarding creation, 'and He [G-d] saw it was good.' Why did G-d have to see?"

He furthers the thought, again through the Bible, explaining that when G-d gave the Torah at Mount Sinai, it says, "and all the nation saw the voices." Finally, Agam says, "the

second of the Ten Commandments is, do not make a graven image."

These, Agam says are major events in Jewish history that were achieved visually rather than verbally. As an artist he likes to dwell on the last of the events, the commandments against the graven image.

Agam explains that the average man does not relate to the second commandment. Not even "the rabbi or the traditional man. It took me many years to understand this." He says the commandment does relate to everyone.

"You think only an artist can make a graven image. But people create with eyes, not hands. In Judaism everyone creates with eyes."

Analogous to his art, there is also a philosophy.

"Everyone says amen, meaning 'I agree.' But you're not only agreeing, you're believing, 'emunah, which leads to omanut, art. In English the word 'art' comes from the word artificial. There's a difference between a Jewish and non-Jewish approach.

Agam likes to see his art in the same light as prayer. Like a prayer that has no ending and many dimensions, so is Agam's kinetic art, including Agamographs — lithographs with surface mounted images; multigraphs — a form of serigraphs with movable grills juxtaposed over the image that the viewer can slide to the right or left; and dynamographs — several transparent images, which can hide or be seen independently to combine several images.

Agam creates three dimensional

work, which can be viewed from different directions. But he says his works have an additional fourth dimension — the invisible, the dimension of time.

"Every second there is something new, that's life. Judaism isn't static, there is movement in Judaism. It is always connected to me — the fourth dimension."

Agam, a one-time student of Bezalel Academy, says his art is "Jewish culture and should transmit Jewish values. I don't need the acknowledgment. I want people to be aware. I got prizes for Jewish values. It is the first time I had an identity with the verse quoted from midrash, every man is a part of Creation." He tries to play down the fame, saying that there are many people who haven't seen his art or aren't familiar with it. This is hard to imagine, considering his works are in the world's major museums, including the Guggenheim in New York, the Musee National d'Art Moderne in Paris, the Stedelijk Museum in Amsterdam and the Kunsthalle in Dusseldorf.

Among Agam's more famous works are the 197-foot Jacob's Ladder mural on the ceiling of the National Convention House in Jerusalem, the facade of the Julliard School of Music, New York City, the environmental salon at the Centre Georges Pompidou, Paris, the fire-water sculpture in Dizengoff Square, Tel Aviv, and the Star of Peace, which commemorates the historic Camp David Accord signed by the late Menachem Begin and Anwar Sadat.

Israeli leaping to success

Israeli pole vault champion Yevgeny Krasnov emerged as a potential medal winner in the 1996 Atlanta Olympic Games when he took eighth place in last year's Barcelona Olympiad.

The achievement was a remarkable one. Krasnov, 22, immigrated to Israel just 15 months before the Olympics. His leap of 5.60 metres in Spain equalled his personal best of the previous year when winning the Russian youth championships in his native Moscow.

The tall, lanky Krasnov, with his mop of curly fair hair, went into the Olympics ranked way down at 25th place in the world. He surprised the pundits and delighted Israelis with his

magnificent semifinal performance. But in Barcelona the pressure eventually told on Krasnov during the final. He peaked in the semifinal with a jump of 5.60 metres, while in the final he could only manage a disappointing 5.40 metres. A repeat jump of 5.60 metres would have put him in sixth rather than eighth place.

Krasnov was initially angry with his own below-par performance and then philosophical in defeat. "I was nervous and kept making silly mistakes in my run up," he told reporters. "I could have done much better. I really felt I might get a medal. But eighth place in an Olympic final is a major accomplishment. I am still young, and there are the next Olympics." [Jerusalem, Dateline]

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Labels help in avoiding mistakes

A California company, Kosher Notions, has developed a new labeling system that's a must for anyone who is serious about keeping a kosher kitchen. Labels that read MILK, MEAT, and PAREVE are now available for people who want to avoid mistakes in the kitchen, such as treifing up a meal or a cooking pot (treifing is a Yiddish word that means rendering a meal non-kosher).

Los Angeles-based Kosher Notions makes clear, colored-coded adhesive labels that are safe in the dishwasher, microwave and the oven. Color-coding helps friends, family members and cleaning help distinguish the three categories of cookware in order to avoid costly and time-consuming mistakes. The labels do not fade and are non-toxic.

The Kosher Notions labeling system

is a great gift for young people who are just starting out, and for anyone who is serious about keeping a kosher home. A package of 99 labels (33 for each category) is just \$12.95 (U.S.), which includes postage and handling. Please order the labels by calling 310/836-0287, or mail a check or money order with your name and address to: Kosher Notions, 8881 West Pico Blvd., Suite #2, Los Angeles, CA 90035.

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Proper precautions urged for holiday

By LEILA SPEISMAN

TORONTO — It is no longer enough merely to take precautions that bakery and candy-type products you buy for the coming holiday season be checked for Passover supervision, asserts Rabbi Mordechai Levin, executive director of the Kashruth Council of Toronto.

People are used to making sure that foodstuffs made with grains, like cookies, cakes, oils, and sweets have kosher supervision; but, Rabbi Levin says, due to the complexity of today's food industry, nearly any prepared product should be under supervision.

"The way things are manufactured, especially since so many factories import ingredients from other countries, we never know what else is manufactured on the same equipment [unless we check]. We can't take for granted that all the ingredients are okay either."

The Kashruth Council of Toronto, which supervises products under the COR-P symbol for Passover, also gets lists from other organizations, who may check out products or companies their own staff can't get to.

This year, Rabbi Levin says, the situation is even more problematic than before, because more ingredients in everyday products are coming from other parts of the world.

Another factor is that on Passover, there is no concept of *bittel b'shishim*, that a minuscule amount of a non-acceptable ingredient is permitted. On this holiday, only 100 percent proper is permissible.

Rabbi Levin said the Kashruth Council, located in the Lipa Green Building, is happy to answer questions, or to send out printed guides to products and institutions under supervision or that have been checked out.

He was equally happy to explain to *The CJN* some examples of concern.

For frozen or canned vegetables and fruit, it is necessary to make sure that non-Passover products, such as pasta or spaghetti sauce, or genuine *chometz* like flour or cornstarch, are

not sent through the same machines.

Granulated sugar is usually not a problem, the rabbi said, but icing sugar (also called confectioner's sugar) is made with corn or wheat starch.

Spices may be packed where flour products are made, and there may be remnants of flour on the machines.

Coriander, he said, is actually grown in wheat fields in Canada; so extra care must be taken with it.

As well, many spice mixtures, such as curry powder, lemon pepper, and seasoned salt, have *chometz* in the ingredients and should not be used at all, except under specific Passover supervision.

While tea is usually all right, coffee must be supervised for Passover, since many coffee companies also make grain-roasted or the so-called "mellow" coffees, which are not acceptable.

Minimal supervision may include such directives to the staff as washing off any bread or food crumbs from their hands and clothes after lunch, so they won't accidentally fall into the food.

This was once found to be a problem in a dried fruit plant, where the women who sorted the fruit used cornstarch in their gloves, which sprinkled over the food when they remove the gloves.

Release agents using oil or, more usually, alcohol, may be used in the production of aluminum foil pans, although not plain aluminum foil. Styrofoam and plastic dishes and cutlery do not need supervision, but napkins and paper towels do, because cornstarch may be used in their production, and if one uses them to, for instance, soak oil out of latkes, the food would become *chometz*.

The Kashruth Council has issued a list of products that may be used on Passover, including over-the-counter drugstore supplies, formula, cosmetics, paper products, and baby products. Contact them for a copy (635-9550, or fax 635-8760).

Sephardim, who are permitted to eat *kitniot*, products made from legumes, can contact their rabbi for more advice.

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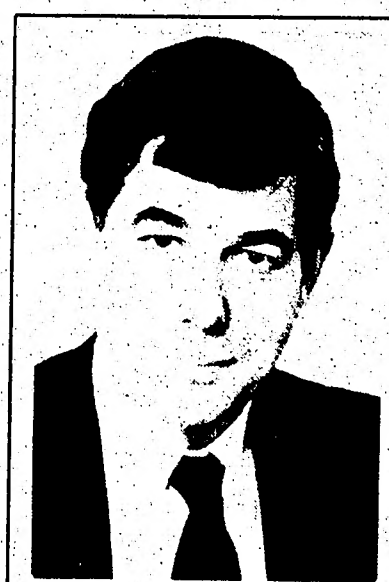
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Jewish mayors oversee life in Nova Scotia towns

By SHELDON KIRSHNER
HALIFAX, N.S. —

When the story of Jewish life in Nova Scotia is told, two names are bound to appear — Leonard Arthur Kitz and Joseph Zatzman.

Kitz, 76, and Zatzman, 80, were the mayors of Halifax and adjacent Dartmouth, the only Jews ever to have held these positions.

"It's a peculiar interest one has or one doesn't have," said Kitz by way of explaining the dearth of Jews in Nova Scotia's municipal politics. "It's not financially rewarding and it's demanding of time."

Zatzman's explanation is more sociological. "As members of a minority group, Jews are reluctant to be in the limelight. We're reluctant to become involved in the public sphere because, in Europe and elsewhere, Jews have been scapegoats for society's problems."

Kitz, a prominent litigation lawyer, was mayor from 1955 to 1957. He entered politics in 1948 after winning a seat on city council. "I just decided I wanted to be an alderman. I had a general interest in city activities."

To the best of his knowledge, he was the first — and probably the only — Jew to run for the mayoralty. "I found this to be an advantage," he recalled in an interview in his spacious living room. "Many people were sick and tired of the time-honored practice of alternating the office between Catholics and Protestants, which, I might add, largely no longer exists."

Kitz defeated five challengers by a "comfortable margin." In reply to a question, he added, "I ran into very, very little anti-Semitism."

Asked to tick off his achievements, Kitz mentioned the fluoridation of Halifax's water supply and the hiring of both the first city manager and the first black fireman.

During his years as mayor, Kitz — a graduate of Dalhousie University — continued to practise law for about one hour daily. Even now, he goes in every day, albeit for a few hours. He founded his law firm, Patterson Kitz, after the war. There are 55 lawyers on the payroll.

A Liberal, Kitz ran for parliament in the 1957 federal election, but was trounced in the Progress-



Joseph Zatzman

sive Conservative sweep. Discouraged, he quit politics.

He is immensely proud of his war record. He was an infantry officer in the Princess Louise Fusiliers, beginning as a lieutenant and finishing as a captain. Posted mainly in Italy, Kitz fought in the Battle of Monte Casino. Although never wounded, he had several narrow escapes.

Kitz's brother, Joseph, served in the navy, assigned to convoy duty in the North Atlantic.

The Kitz boys (and their sister, Mildred Silver, who lives in Montreal today) were born in Halifax. Their father, Harry Katz, was a needle trade worker from Poland. He arrived in Halifax via New York City in 1910. Their mother, Yetta Lesser, was also an East European Jew.

Initially, Kitz's father sold jewelry. Eventually, he became a property developer. "He said, 'I got tired of polishing the silver.'"

In addition to his business interests, Harry Katz was treasurer of the Halifax branch of the Jewish Immigrant Aid Society. In this capacity, he once intervened to stop the deportation of 47 Jewish refugees back to Europe. They were very grateful for Katz's help and conveyed their thanks in a heartfelt letter penned in Yiddish, of which Kitz keeps a copy in his office.

The father of three, Kitz is a keen salmon fisherman and an avid gardener. He has fished in Iceland and Scotland, among other places. He maintains a greenhouse, where he grows roses, and in summer he religiously tends to his raspberry bushes and peach and plum trees.

His second wife, Janice, a Scot, has written two books on the 1917 Halifax explosion.

Although his involvement in the Jewish community is peripheral, Kitz is a contributor to Israel Bonds and the United Jewish Appeal. And two years ago, he donated funds to the city's two synagogues.

Kitz is past president of the Nova Scotia Barristers' Society, past provincial vice-president of the Canadian Bar Association and a former board member of King's College and Technical University of Nova Scotia.

As well, he is an ex-director of the Nova Scotia Red Cross Society and the Canadian Council for Christians and Jews.

As chairman of Nova Scotia's Canadian Institute for International Affairs, he accompanied the first delegation from Canada to China after the 1949 Communist revolution.

Zatzman was elected mayor in 1965, when Dartmouth's Jewish population consisted of only five Jewish families.

He served two terms, stepping down in 1972.

As mayor, he was instrumental in building Atlantic Canada's largest industrial park (employing 6,000), Dartmouth General Hospital, a new city hall, a civic centre, a police station and five schools.

In recognition, a boulevard was named after him.

Zatzman got into politics circuitously. Through his ownership of Dartmouth's biggest grocery store, he met many people and joined the Chamber of Commerce. In 1958, he won a city council seat, and five years later, he had the distinction of becoming Dartmouth's first — and so far last — Jewish mayor.

He contested the mayoralty despite misgivings. "I was urged to run, but I felt a Jew couldn't be elected. I was frankly scared of rejection."



Leonard Kitz with the Queen Mother in Halifax, 1984.

During the darkest days of the Depression, Zatzman, the son of a Ukrainian-born fish merchant and kosher butcher, felt the sting of anti-Semitism.

As he put it: "You couldn't get a job for love or money, especially Jewish people. None of the government agencies, none of the banks, none of the trust companies, or any of the large corporations would hire Jews. I tried to get a job with the Canadian National Steamships. And, you know, if I could have got it, I would have retired with a pension. So, to some degree, it was a favor in disguise because it forced us to go into business on our own."

After selling his lucrative grocery store, Zatzman continued to prosper as a property developer. Today, he is recognized as one of the most successful developers in the Maritimes.

He is active in Jewish communal affairs, having been chairman of Israel Bonds and the United Jewish Appeal, and co-chairman of Beth Israel Synagogue's building committee.

But his philanthropic interests transcend the Jewish community. Zatzman has been vice-chair and chair of the board of St. Mary's University, a Catholic institution in Halifax.

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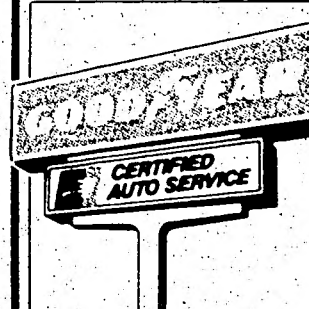
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Couple keeps customs on remote Pacific island

By MAURICE LUCOW

VICTORIA — Even on a remote island in the South Pacific, a Victoria Jewish couple and their three children were able to observe some of the customs of Jewish life, despite the fact they were the only Jews there.

Dr. Linda Green, her partner Dr. Ian Gibson and their children Rohanna, 13, Eli, 8 and Zoe, 3, are back in Victoria after a six-month tour of duty in a hospital in Vanuatu, a country once called the New Hebrides.

"We celebrated our holidays together," Green told a recent Victoria Hadassah-WIZO chapter meeting. "We kept in contact with our synagogue, Congregation Emmanu-El, through letters in the shul's newsletter. We had time to learn the full Birkat Hamazon by practicing almost every night."

For Chanukah, Eli and Rohanna made a beautiful chanukiah and carved a dreidel that worked well. The Chanukah latkes were made from sweet potatoes as no white potatoes were available. These were eaten with mashed papaya instead of applesauce and yogurt.

At Rosh Hashanah, the family ate apples with honey. And those who could, fasted on Yom Kippur.

As Chanukah approached, "we thought a lot about light," said Green, "because our generator was broken. For two weeks, we had no electricity at home, with no light. But it was really difficult at the hospital with no lab work possible or X-rays, and no way to sterilize the instruments or dressings."

Eventually the old generator was repaired sufficiently to provide two hours of electricity in the morning

and evening. Luckily, it was summer in Vanuatu, so sundown didn't occur until 7:30.

Vanuatu is made up of 80 islands in the South Pacific, spread over 800 kilometres. The country is 800 kilometres west of Fiji, and the nearest major centre is Sydney, Australia, about 500 kilometres away. Total population is 180,000.

Gibson and Green volunteered for services at the Lenakel hospital on the island of Tanna, along with a number of other Victoria doctors. The project was sponsored by CUSO (Canadian University Students Overseas). The Victoria portion of the project was called ViVa (Victoria/Vanuatu) and the doctors worked in Lenakel hospital, a 40-bed institution with pediatrics, maternity and general wards.

Doctors going to the island pay half of the airfare, and CUSO pays the rest. The government of Vanuatu provides the housing and a small living allowance.

Before going to Tanna, the doctors worked together to study Bislama, the local language, and to increase their knowledge of tropical medicine. They pooled funds to buy a car on Tanna for visiting outlying areas.

The doctors working on Tanna serviced some 23,000 patients on five islands. Meningitis, malaria, tuberculosis and severe respiratory infections were among the medical problems to cope with.

One of the big problems, Green told *The C/N* in a phone interview, was the men's attitude towards the women. The women do most of the heavy work, as well as look after the children and are often beaten up by their husbands. Men would bring

their women into the hospital saying "I broke her, you fix."

Green, Gibson and children lived in a three-bedroom house on the hospital grounds. They had a propane fridge and stove, running cold water and a flush toilet. Electricity was rationed. The older children continued their education by correspondence.

"The people of Tanna are very friendly," said Green. "They have a strong culture with colorful ceremonies, costumes and dances that include all ages. They produce nearly all the food they need on small family gardens and have little need for cash. The government provides free education to Grade 6 and some students go on to higher education in the Vanuatu capital of Port Vila."

The people live in small villages of about 50 people, in thatched bamboo houses and cook over open fires or in ground ovens. "Despite their few possessions, they seem happy and content. They integrate the old, infirm and mentally or physically challenged into village life so everybody has an important role." Health care is free.

Green said there are few drug or alcohol problems and there is no crime. Nobody locks their doors. And, they don't have to pay taxes.

Cruise ships from Australia and Fiji call at Tanna, but there isn't much to see or do, said Green, except to look at the volcano on the island. There's one hotel which serves a variety of food.

For recreation, she and Gibson used to swim in the coral reefs. "I'll miss the physical pleasures of Tanna," she commented, "but Victoria is home. It's where my friends and community are."



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חג שמח



The search for leaven by two young patients before Passover at Shaare Zedek Medical Centre, Jerusalem.

Hospital readies for Pesach

If you are concerned about cleaning your house for Pesach, just imagine the massive operation at Shaare Zedek! The hospital annually undertakes the most thorough preparation of any public institution in Jerusalem.

Many workers are involved — maintenance and kitchen staff and rabbinical advisers all take part in cleaning those areas where food has been prepared and served. Equipment is mopped; walls repainted; patients who are well enough are encouraged to help by cleaning out their own bedside tables and drawers. The pharmacy prepares special kosher l'Pesach drugs and Shaare Zedek provides a Passover advisory service to all Israeli hospitals. Professor A. Abraham, director of Internal Medicine B, who is an acknowledged authority on Pas-

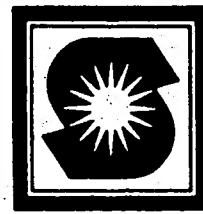
sover Halachah and what is permitted in the case of patients who may be on special diets or require medication that contains chometz, is kept busy with a telephone that never stops ringing.

Shaare Zedek completes its preparations the day before the holiday. At breakfast on the 13 Nissan, all remaining bread and leaven must be taken out of the building and every bed in the hospital gets a change of linen. Special sets of Passover dishes and utensils are taken out of storage and the day-to-day items stored away. From that moment, Shaare Zedek is totally "kosher for Passover," and the holiday atmosphere is very much in evidence. It is spring in Israel, and, in the hospital gardens, almond trees are in blossom, and golden daffodils and purple

violets emerge from the recently snowbound earth.

Patients who are well enough return home to their families for the seder. For those who remain, there is both a central seder plus smaller ones in different wards. Under the leadership of volunteer rabbis, laymen and even patients, Passover is celebrated in the full beauty of tradition and religious obligation which Shaare Zedek has always maintained.

Shaare Zedek Medical Centre is represented in Canada by offices in Toronto, Montreal and Winnipeg: 3089 Bathurst St. #205, Toronto, Ont. M6A 2A4; (416) 781-3584; 5180 Queen Mary Rd. #350, Montreal, Que. H3W 3E7; (514) 486-7301; 79 Swindon Way #315, Winnipeg, Man. R3P 0X2; (204) 896-4588.



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חג שמח

Chometz search should be genuine

One of the last acts in the frenzied preparations leading up to Pesach is bedikat chometz, the search for chometz.

This should be a genuine search, not a perfunctory one. Children usually take part in this ritual with great glee.

Since the chometz has been cleaned away, bits of bread are placed strategically around the house.

The head of the house, followed by the whole family, goes from room to room brushing any chometz he or she finds into a container with a feather, if possible. (Be sure that someone

counts how many pieces were hidden, and checks that they are all found!) The way is lit by a candle, enabling one to search in all the corners of the room.

Any chometz is gathered together and, together with the feather, candle and container, if that is flammable, is burned the following morning.

Blessings said for the search are found in the haggadah.

The search is conducted this year on Sunday evening, April 4, after sunset.

The chometz must be burned Monday morning, April 5, no later than 12:04 p.m.

Rabbi creates Jewish mystery

By MORRIS LUCOW

Rabbi Martin Cohen of Beth Tikvah Synagogue in Richmond, B.C., has produced an entertaining if unusual mystery novel, *The Truth About Marvin Kalish*.

It is an easy and fun-to-read novel that was first introduced at Jewish book fairs in Toronto and Vancouver. It is available in Toronto at Israel Book Stores.

The novel is the first one published by Rabbi Cohen and contains all the elements of modern fiction — the obligatory sex scenes, contemporary but not crude dialogue — as well as rabbinic wisdom and Jewish touches. It's as Jewish in flavor as chicken soup.

Although Marvin Kalish is the title character, he doesn't play an important role in the novel. Born to unwed mother Bunny Falk, already circumcised and with a mark on his left foot in the shape of Manhattan, Martin is given up for adoption. Is he

the messiah, as the doctor thinks, or just another struggling stand-up comic in New York?

Bunny meanwhile marries Lawrence Lazar, a nice Jewish boy who has a successful venetian blind business. One Friday night at shul, however, she is accosted by a woman who says her son is in danger. Bunny is determined to find the child she gave away at birth. The plot is in motion.

Everything in the novel is bashert (destined). Rabbi Cohen told *The CJN* he is trying to show that each person's destiny depends on the choices made by others.

Human sexuality is another issue tackled in *The Truth About Marvin Kalish*. The novel's fictional rabbi, Elimelech Weisbrot, preaches that "sexuality is a gift of God; perhaps the greatest of His gifts. That people feel desire for each other is not merely a convenient way for God to have arranged that the earth be populated;

if such had been His desire, could not the Almighty simply have created all the billions of people who live on our planet at once? Human sexuality is the key to the love of God, no less certainly so that the fear of death is the key to fearing Him."

The author was the first Canadian rabbi to go to the former Soviet Union to try and organize the Jewish community in Samarkand, Uzbekistan. Rabbi Weisbrot travels there as well during the course of the novel.

The Truth About Marvin Kalish is published by Ben-Simon Publications, a small publishing-house operated by former University of Waterloo professor David Kirk and his wife Beve Tansey.

The high-quality paperback retails at \$16.95. If you can't get it through your local book store, write to the publisher at P.O. Box 318, Brentwood Bay, British Columbia, V0S 1A9, or fax (604) 652-6332.

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Kashering kitchen's not so hard

While the thought of kashering the kitchen for Pesach seems overwhelming, it is not really so daunting if you approach it step by step.

The rules given here are general: when in any doubt, call your rabbi.

Any surface used only for cold chometz, like refrigerator or pantry shelves, needs only a thorough washing and rinsing. Cover the pantry shelves with shelf paper.

Surfaces used for hot chometz, such as countertops, highchairs, and stovetops, must also be covered with a non-absorbent material, such as contact paper, oil cloth, aluminum

foil, or, if you are lucky enough to have one, a pre-cut, storable cover.

An electrical range should be turned on long enough to heat the element to a red-hot glow; a gas or electric oven set on broil and allowed to heat for one hour.

Self-cleaning ovens should be set to the cleaning cycle so that cleaning and kashering will be done automatically.

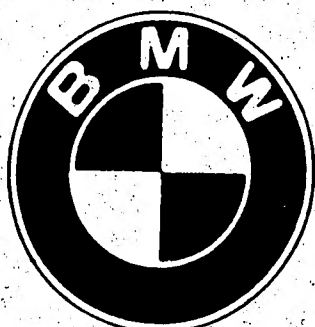
Microwave ovens can be kashered easily for Pesach. Clean the oven well. Fill with water a clean container that was not used for 24 hours. Place in microwave and turn it on to full power, letting it steam heavily. Turn it off and wipe out the inside.

To use the microwave during Pesach, use a new glass or microwave-safe turntable, or a piece of styrofoam or thick cardboard as a separation between the bottom of the oven and the cooking dish. Make sure the food is well covered.

Kasher a stainless steel sink by pouring boiling water over the entire surface (including the taps) after it has sat unused for 24 hours.

Table linens and towels need only be washed normally. Mixers, and the motors of food processors and blenders can be used, but ask a rabbi for precise instructions as to kashering them.

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Landscape reserve a real Garden of Eden

It is perhaps not quite paradise but it is a contemporary Garden of Eden. The Neot Kedumim Biblical Landscape Reserve in Israel contains both wild and cultivated trees, shrubs and plants which bring to life the words, symbols and stories of the Bible.

Located on a rocky hillside in the Modiin region between Jerusalem and Tel Aviv, Neot Kedumim is Hebrew for "oasis of ancient and future times." The landscape reserve affords the visitor an opportunity to grasp the literal and figurative roots of Judeo-Christian traditions, while enjoying the beauty of nature and the authentic biblical countryside.

The very names of each corner of Neot Kedumim resound with biblical allusions. The Vineyard of Isaiah, the Oaks of Abraham and Sarah, the Valley of Jericho — City of Date Palms, and the Jordan River Thickets.

The Fields of the Seven Varieties hark back to the Old Testament passage referring to the seven species that flourished in the Land of Israel.

For the Lord your God is bringing you into a good land, a land of streams, of springs and underground waters flowing out into valleys and hills; a land of wheat and barley, of vines and fig trees and pomegranates, a land of olive trees and honey. (Deuteronomy 8:7-8)

All the other flora of the Bible are here, too. So are all the trees mentioned in Isaiah's promise to bring the freshness and vitality of Lebanon southward to Israel, including the majestic cedars of Lebanon.

I will plant cedars in the desert. Acacia and myrtle and the oil tree. I will set in the wilderness juniper, maples and cypress together — that men may see and know, consider and comprehend that the Lord's hand has done this. (Isaiah 41:19-20)

The modern-day visionary who conceived and created Neot Kedumim is Nogah Hareuveni. He has brought to fruition the lifetime work of his parents, Dr. Ephraim and Hanna Hareuveni, pioneers in biblical botany at the Hebrew University of Jerusalem.

During the 1970s Neot Kedumim was transformed by Nogah Hareuveni from a barren hillside into a cultivated terrain that conjures up pastoral biblical scenes. It was in this kind of setting, on semi-arid terraced hillsides, that King David — as a young shepherd — might have herded his flock, perhaps resting beneath the shade of a silver-sheened olive tree.

Animal wildlife

Animal wildlife, too, has found its way into Neot Kedumim, and the fortunate visitor may see gazelle or fox. Birds abound and so do insects because Hareuveni refuses to use pesticides, preferring natural pest predators.

Neot Kedumim, which opened to the public in 1982, includes numerous facilities for visitors, including a study centre containing two multi-purpose halls, classrooms, a library, a youth hostel which houses up to 60 people, and a restaurant serving vegetarian and dairy meals.

Though the site of Neot Kedumim has no explicit historical significance other than the fact it is located in the Holy Land, fewer places in modern Israel bring the Bible to life in such a vivid and poignant manner.

[Jerusalem Dateline]

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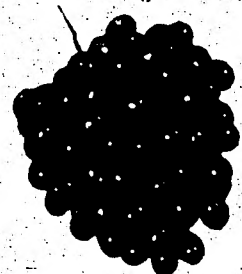
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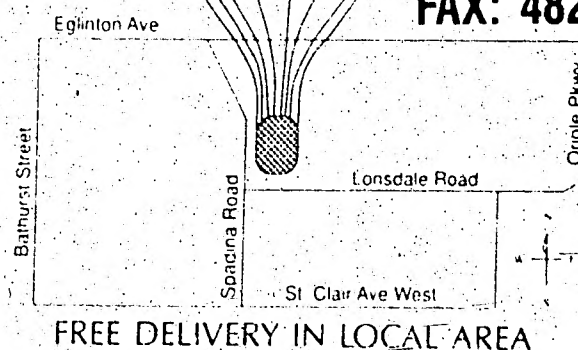


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חג שמחה

Ukrainian, Jewish seniors keep childhood friendship

BY SHELDON KIRSHNER

KIEV, Ukraine —

If friendship is tested on the anvil of crisis, then surely the bonds uniting Manya (Maria) Greenberg and Olga Rozshchenko are extraordinary.

Theirs is a relationship that has endured, like stainless steel. These special women impart a genuine aura of sisterhood.

I met the seemingly inseparable pair last October, in the cramped offices of the Association of Jewish Organizations and Communities of Ukraine. Manya, flushed, blonde and plump, wore a dowdy green dress and a matching green blouse. Olga, her silken white hair combed back primly, was a study in muted grays — gray skirt, gray blouse, gray cardigan. Manya, 64, and Olga, 68, resembled kind, gentle grandmothers.

They are childhood friends, having grown up together in the same neighborhood. Manya is Jewish. Olga is Ukrainian Orthodox. Manya is a Holocaust survivor. Olga is her rescuer, a Righteous Gentile whom Yad Vashem — the Holocaust memorial centre in Jerusalem — has honored.

Manya and Olga are a rare, blessed couple who are inextricably linked with a terrible place called Babi Yar, a ravine in Kiev where about 100,000 human beings, mostly Jews, were murdered in cold blood by the Nazis.

In September 1941, the Nazis marched into Kiev, the capital of Ukraine. Later that month, they posted notices around the city ordering Jews to appear for an evacuation.

"The order was so sudden," said Manya, her eyes welling up. "We had no time to think about it."

Besides, Olga interjected, no one expected such mindless brutality from Germany, a supposedly civilized country. "The Germans had occupied Kiev during World War I and they had behaved properly. Jews remembered this."

Having been lulled into believing that no harm would come to them, Manya, her mother, brother and three sisters appeared at the appointed locale. Manya's father had already been called up by the Red Army.

It was a warm, sunny afternoon, a blissful Indian summer day. Manya and her family walked to the rendez-vous point near the Jewish cemetery, arriving there at two or three o'clock.



Manya Greenberg (left) and Olga Rozshchenko. [Sheldon Kirshner photo]

Thousands of Jews had already assembled with their humble possessions in hand.

"Most of the evacuees were women and children," recalled Manya, tears streaming down her cheeks.

They were met by German soldiers in green fatigues, with guard dogs, and Ukrainian policemen in black uniforms.

Manya was filled with forboding. She could hear shots in the distance, and people were being pushed forward heartlessly toward the lip of a thickly wooded ravine.

In the confusion, she was separated from her family, whom she would never see again.

After they were told to undress, Manya panicked. "I thought I would die," she said. Manya did not cry, but sobs of horror filled the air.

As Manya was led to the rim of the ravine, a Ukrainian translator picked her out in the crowd, a blonde teenager with clear blue eyes.

Mistaking Manya for a Ukrainian or a Russian, he seized her hand, drew her toward him and asked her why she was here. Manya, speechless, couldn't reply. The translator tried to calm her down. A German approached. The translator said

there had been an error. Manya, he averred, was not Jewish.

Manya was released into the Ukrainian's custody, and allowed to dress. She was driven to Olga's house.

Olga's mother, Anna Lusheyeva, did not turn Manya away. "My mother received Manya with pleasure," said Olga. "She was a mother to me and my friend."

Despite Anna Lusheyeva's kindness, Manya was consumed by fear and confusion. On that first night, Manya cried herself to sleep.

In addition to Manya, Anna Lusheyeva gave refuge to another Jewish girl, Genya Batsheba, who turned up, unannounced, one day shortly afterward. Manya and Genya, who lives in Israel today, would become close friends.

Anna Lusheyeva's generosity should not be underestimated. Her flat was small, and three people, including Olga's aunt, were already sharing it. What's more, the penalty for concealing a Jew was death.

Knowing this, Anna Lusheyeva hid Manya and Genya in a hollow of the stairwell. But this was merely a stop-gap measure. Word had filtered out that the Nazis were looking for

Manya, and Anna Lusheyeva was thus under intense pressure to relieve the situation.

She contacted an acquaintance in the Ukrainian underground, and he promised to assist Manya and Genya. This man, who was killed by the Germans in 1943, helped the girls cross into the Soviet zone. There they remained for the duration of the German occupation of Kiev.

After the war, Genya immigrated to Palestine, while Manya was reunited with her father, who remarried and had four children. Manya's father, Zus, died two years ago.

Manya and Olga resumed their friendship in 1944, after Kiev was liberated, and they have remained exceedingly close since then.

Manya, a librarian, was wed in 1950. She has had an excellent marriage, and speaks glowingly of her husband. "He is a beautiful man." They had no children.

Olga, an engineer, was married in 1960. She has a daughter of 30. Olga and her mother were honored by Yad Vashem last May. In September 1991, when the Ukrainian government marked the 50th anniversary of Babi Yar, Manya and Olga were presented to the American representative, Barbara Bush, the wife of then President George Bush.

As Barbara Bush probably discovered, Manya and Olga are plain, down-to-earth women. These qualities came into play especially after our interview ended.

Smiling benevolently, Manya and Olga reached into two big plastic bags and retrieved an embroidered tablecloth and glasses enclosed in cardboard boxes.

Having patted down the tablecloth and set up the glasses, they prepared a mini feast. From their bags they produced two loaves of brown bread, a whole salami, rosy apples and a champagne bottle.

We watched, amazed by their hospitality.

After making the sandwiches, they uncorked the bottle, and happily poured the bubbly liquid into our glasses.

We toasted each other with a round of l'chaims. We chatted. After the meal, Manya and Olga cleaned up, chastizing us for trying to help. As they left, we shook hands and wished each other good health.

It had been an experience to savor and remember.

May they live to 120.

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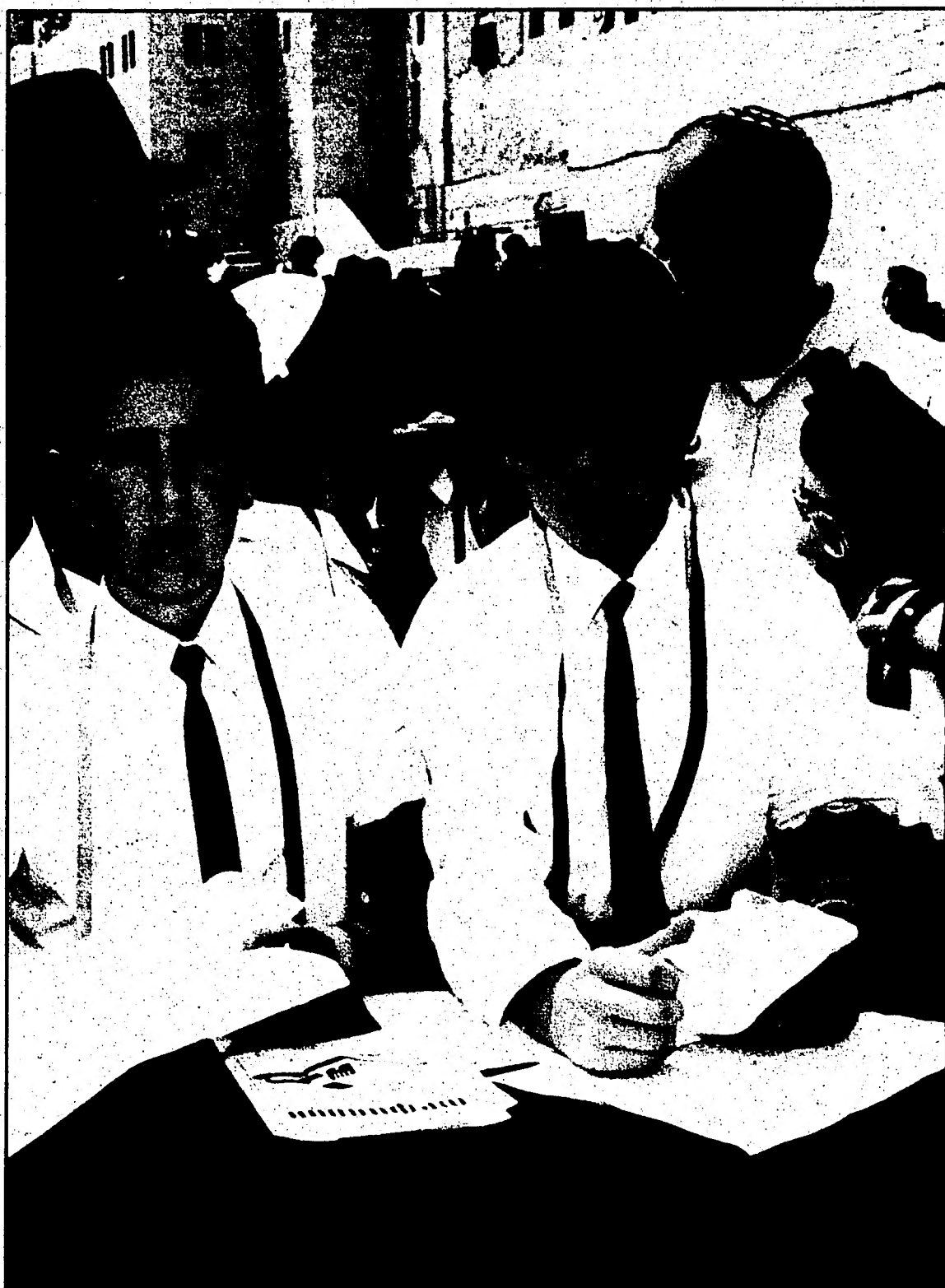
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NEWS FROM THE CHABAD-LUBAVITCH GLOBAL NETWORK

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כ"ה

Gala Bar Mitzvah for 90 Boys in Jerusalem



A time for celebration: The Bar-Mitzvah boys are called up to the Torah at the Western Wall.

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Chanukah Live!
Historical Novelettes

DURING THE SHORT TIME since its founding, the Merkaz Gutnick/Colel Chabad Absorption Center in Israel has proved itself highly successful in reaching out and helping the influx of Russian Jews.

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Making it Happen

WITH THIS ISSUE OF LUBAVITCH INTERNATIONAL, we bring our readers an update on some of the good news and some of the exciting events on the Jewish scene in various parts of the world.

By now, the name "Lubavitch" is immediately associated with the name "Rebbe." Most people know that the work for which Lubavitch has become famous—the educational, outreach and humanitarian projects which Lubavitch has established and which expand from day to day—are inspired by the Rebbe, and are a reflection and a manifestation of his vision for a better world, a world enlightened by the moral, ethical and spiritual influence of Judaism.

They know that it is the example of the Rebbe, his sacred presence and his insights to Torah and contemporary life, that moves thousands upon thousands to action to make the good prevail in their own lives and the world around them. Thus, they know, that it is through this bond with the Rebbe that the human-Divine relationship is enhanced.

In the months since the Rebbe suffered a stroke last March, the anguish has been poignantly felt within the Lubavitch community. Prayers for the Rebbe's recovery are heard constantly, and with each

progressive move towards a full recovery, we are uplifted.

His physical condition notwithstanding, the Rebbe continues to guide, to direct and to motivate. Under the Rebbe's leadership, new Chabad-Lubavitch centers are opening and new schools are being built. Drawing upon the Rebbe's wisdom and guidance, Chabad-Lubavitch emissaries continue to explore new and innovative ways to bring Judaism to Jews in the former Soviet Union and around the world, and to penetrate all levels of society with the warmth and wisdom of Torah. In recent months, Lubavitch has set into motion a host of activities designed to educate people of the Jewish principle of belief in and anticipation of messianic times. With this heightened awareness of an ultimate purpose—the redemption—Jews the world over are increasing their good activities, both qualitatively and quantitatively, in the hopes of hastening the dawn of a new era, in

which peace and prosperity prevail.

As prayers and wishes for the Rebbe's speedy and full recovery continue to pour forth from the hearts and lips of people everywhere, the work of Lubavitch continues with greater impetus, striving to realize the lifelong goal of the Lubavitcher Rebbe, and indeed, that of all concerned Jews. □

Drawing upon the Rebbe's wisdom and guidance, Chabad-Lubavitch emissaries continue to explore new and innovative ways to bring Judaism to Jews around the world.

LUBAVITCH
international

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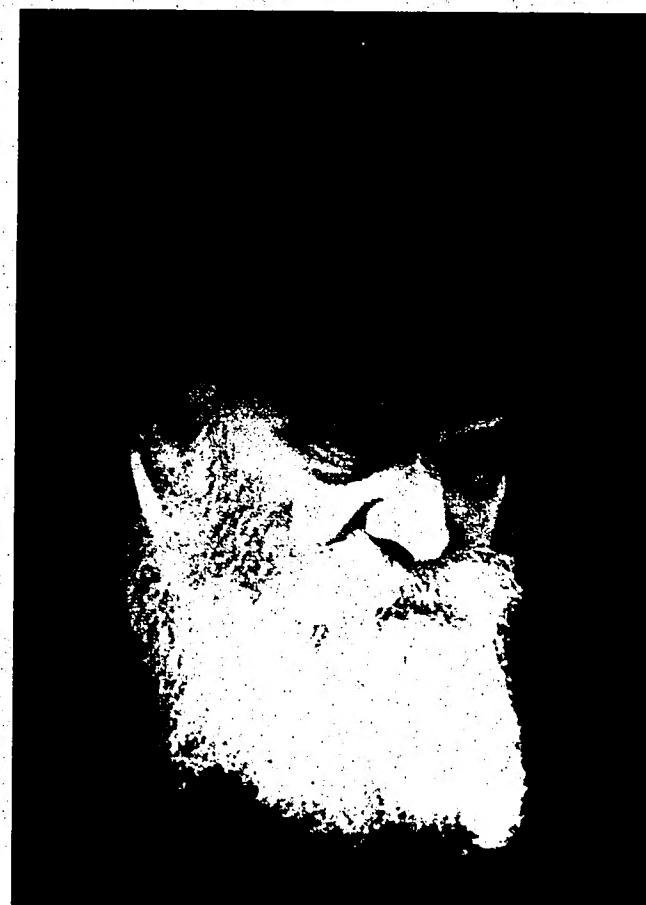
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Lubavitch International extends thanks and appreciation for the inquiries, the concern and blessings of the thousands of friends in the United States and abroad, with regards to the Rebbe's health. Your prayers and blessings have been a source of strength and energy for the Rebbe in his progress to recovery. May we always exchange good news and happy tidings.



Rabbi Menachem M. Schneerson,
The Lubavitcher Rebbe שליט"א

A Changing Reality

“AND THE LAND WILL BE FILLED WITH DIVINE KNOWLEDGE, as the waters cover the sea” (Isaiah 11:9). The prophet tells us that the redemption will herald a new reality for humankind: A reality in which the Divine intention underlying all of creation, and the Divine purpose inherent in everything, will become revealed to the world, enlightening all humankind.

More specifically, we are told that swords will be turned into plowshares (Isaiah 11:6), implying not only that war will become obsolete, but that the tools of war will be put to use for peaceful, productive, life-giving purposes.

We are currently witnessing a phenomenon of messianic character: For never before have we known weapons of destruction to be the instruments that bring life and sustenance to a starving people. Never before has the United States military mobilized its troops, its air force and its sophisticated war-machinery solely for the purpose of bringing support and relief to hungering people living faraway from its shores.

And where countries have in the past engaged in fierce competition, each one seeking to outdo the other in destructive capabilities, they have now shifted their focus from self-serving interests and are linked in a chain reaction of goodwill and life-sustaining activities.

following the example set by the United States, employing their resources to feed the hungry and heal the sick.

Thus, whereas until now we could perceive the machinery of the military only in terms of war and destruction, we are now discovering the good, indeed the Divine blessing and purpose for which this machinery was really intended.

The realization of this messianic prophecy should reflect itself in our personal lives as well. For in the microcosm of each one's life, he or she must strive to direct their inclinations and their energies towards good and noble causes. In one's family life, in business and in one's community, we must reveal the positive and the constructive and thus realize the Divine purpose inherent in our respective situations, and the blessed means G-d has given each of us to fulfill that purpose.

Not only will war become obsolete, but the very tools of war will be put to use for peaceful, productive, life-giving purposes.

As the United States now welcomes a new administration, we must encourage and help it fulfill its official policy which espouses to direct yet more resources to education, to the underprivileged, to good health and to enhanced productivity in all facets of life. Here too, other countries will soon follow the example set by the most powerful country in the world, and the good will prevail, when, as the prophet says, “the knowledge of G-d will fill the land.” May it be imminently, in our days. □

Gala Bar-Mitzvah for 90 Young Men Celebrated in Jerusalem

Today we can truly say that we've arrived to the land of our Patriarchs to carry on the Jewish tradition that has been bequeathed to us, and to live in this land as true, proud Jews."

Speaking these words haltingly in Hebrew was Yitzchak Lavi, a recent Russian émigre at his Bar-Mitzvah ceremony in Israel.

Yitzchak, one of ninety boys honored at a grand Bar-Mitzvah ceremony addressed the guests with a moving account of his recent introduction to Jewish life. "In Russia, all we knew was that we were Jewish. We did not know what that meant. I did not know what *tefillin* were, and the concept of becoming Bar-Mitzvah was totally foreign to me."

From Russia to Jerusalem: The Bar-Mitzvah boys pose at the Western Wall.



Former Prime Minister Yitzhak Shamir addressing the celebration. Seated in first row, from left: Rabbi Shalom Duchman; Rabbi Naftali Roth; Australian philanthropist Rabbi Yosef Gutnick; Israeli Chief Rabbi, Mordechai Eliyahu and Rabbi David Grossman.

*"In Russia, all we knew
was that we were Jewish."*

The ceremony, sponsored by Merkaz Gutnick/Colel Chabad, an absorption center for Russian Jews, was held last April. The Bar-Mitzvah, celebrated with joyous song and dance at the Western Wall, and a dinner at the Ramada Renaissance Hotel in Jerusalem, was attended by distinguished guests including then Prime Minister Yitzhak Shamir and the Chief Rabbi of Israel, Rabbi Mordechai Eliyahu.

Wearing white yarmulkas, white shirts and bold red ties, the 90 boys proudly danced through the streets of Jerusalem. It was a double milestone for these boys whose Bar-Mitzvah marked the restoration of the links in a chain of Jewish tradition, severed two generations earlier. The thought that some of these boys, now saying words of Torah, were the sons and grandsons of communists, pointedly marked the miraculous nature of this event.

The Center has received wide acclaim as a unique absorption facility in Israel. Its primary objective is to educate Jews from the former Soviet empire so that they can adapt to Jewish life. In response to the tremendous demand for Jewish guidance, Merkaz



The Bar-Mitzvah boys on a walking tour through old Jerusalem.

Gutnick/Colel Chabad also established a special rabbinic training course to prepare immigrant Jews to cater to the spiritual needs of the hundreds of Russian-Jewish communities in Israel.

In addition to its regular classes for adults, teenagers and children, Merkaz Gutnick provides a wide range of services: koshering

kitchens in the homes of immigrants, performing a Brit Milah, a wedding ceremony or a Bar-Mitzvah—for 90 boys!

Founded by Australian philanthropist Rabbi Yosef Yitzchak Gutnick in conjunction with Colel Chabad, Merkaz Gutnick/Colel Chabad will soon be housed in new, beautiful premises under construction in Jerusalem. ■

Forty Summers at Camp Emunah



Boating on Camp Emunah's picturesque lake.

Few institutions win the hearts and the loyalty of its children as has Camp Emunah, Bnos Yakov Yehudah.

Summer after summer, for 40 years, Camp Emunah has opened the gates to its grassy grounds and welcomed Jewish girls, giving them the best of activities in a warm, happy Jewish environment. Like a family tradition, the enthusiasm and nostalgia for Camp Emunah has been passed down from mother to daughter, through three generations of Emunah campers.

Developing hidden talent: an Emunah specialty.

And like a family of its own, Camp Emunah has established traditions that have been carried on from year to year. Mothers compare notes with daughters about the activities, the songs, the camp spirit and the warmth unique to Camp Emunah. And all speak glowingly of one memory that stands out above all others—Shabbat at Camp Emunah. A tradition begun by the camp's founder, the late Rabbi Jacob J. Hecht, the singing of beautiful melodies and inspirational songs at the Friday evening Shabbat table until the late hours of the night, has carved deep impressions on the hearts of Emunah's campers.

"When Camp Emunah opened in 1953, there were no other summer camps that addressed the spiritual needs of Jewish girls coming from non-observant homes," says Rebbetzin Chava Hecht, Director of Camp Emunah.

Established as a project of the National Committee for the Furtherance of Jewish Education, Camp Emunah was intended to give Jewish public school girls a summer experience where Judaism would be integrated into their daily life.

"Unlike a day camp or even a Jewish school, where the child learns about living as a Jew,



but then comes home to an environment that is not Jewish, here in camp, the children actually experience living as Jews," explains Rebbetzin Hecht.

In fact, whether the activity is swimming, boating or miniature golf, the atmosphere is infused with a Jewish spirit that builds Jewish pride and a sense of identity among the campers.

Situated on 300 acres of beautiful grounds in the Catskill mountains, Camp Emunah's facilities include

Rebbetzin Hecht, we had about 40 campers." The number soon reached 250 with a large percentage of the campers on camp scholarships. "We feel that the camp experience is so important to the Jewish child's development," says Rebbetzin Hecht, "so that we cannot turn her away because of a lack of funds." Since its establishment, many friends have come to the support of Camp Emunah, most notably, notes Rebbetzin Hecht, is Ben Dubovsky of Dubovsky and Sons.

In 1974, sensing a special need for little girls—especially those coming from broken homes—to have a wholesome, and happy summer experience, Camp Emunah opened its Tiny Tots Division. On a hilltop across the road from Camp Emunah proper, a new camp was built with facilities including a pool, dining room and kitchens designed for little girls, ages 4-8.

For hundreds of these girls, the one bright memory of their childhood is their summer at Tiny Tots. The staff was caring, sensitive and attentive to the problems and needs of each child, and the environment brought laughter, fun and hope to each girl.



One on one: Teaching Torah at each camper's pace.



On the road to happiness and Jewish pride.

In 1990, again ready to meet new challenges, Camp Emunah recognized a new demand for a teen camp — more pressing now than the Tiny Tots camp, says Rebbetzin Hecht. “Young teenage girls were in need of a special program that would sustain their interest and allow them to explore and develop their talents,” she explains.

Bnos Yakov Yehudah Teen Camp opened with 50 girls in the summer of 1991 as an experiment, on the Tiny Tots campgrounds. The Teen Camp’s program, staff and approach was designed to appeal to 13-15 year olds with consideration for their emerging maturity and independence. The idea caught on very quickly, and this past summer, only in its second season, the number of girls at the Teen Camp tripled to about 150.

Something like a country club with a higher purpose, the Teen Camp gives the girls the opportunity to try their hand at various activities and learn without the pressures of school, in a beautiful country setting.

Girls sign up for skills workshops featuring aerobics, carpentry, dance, choir, drama, sew-

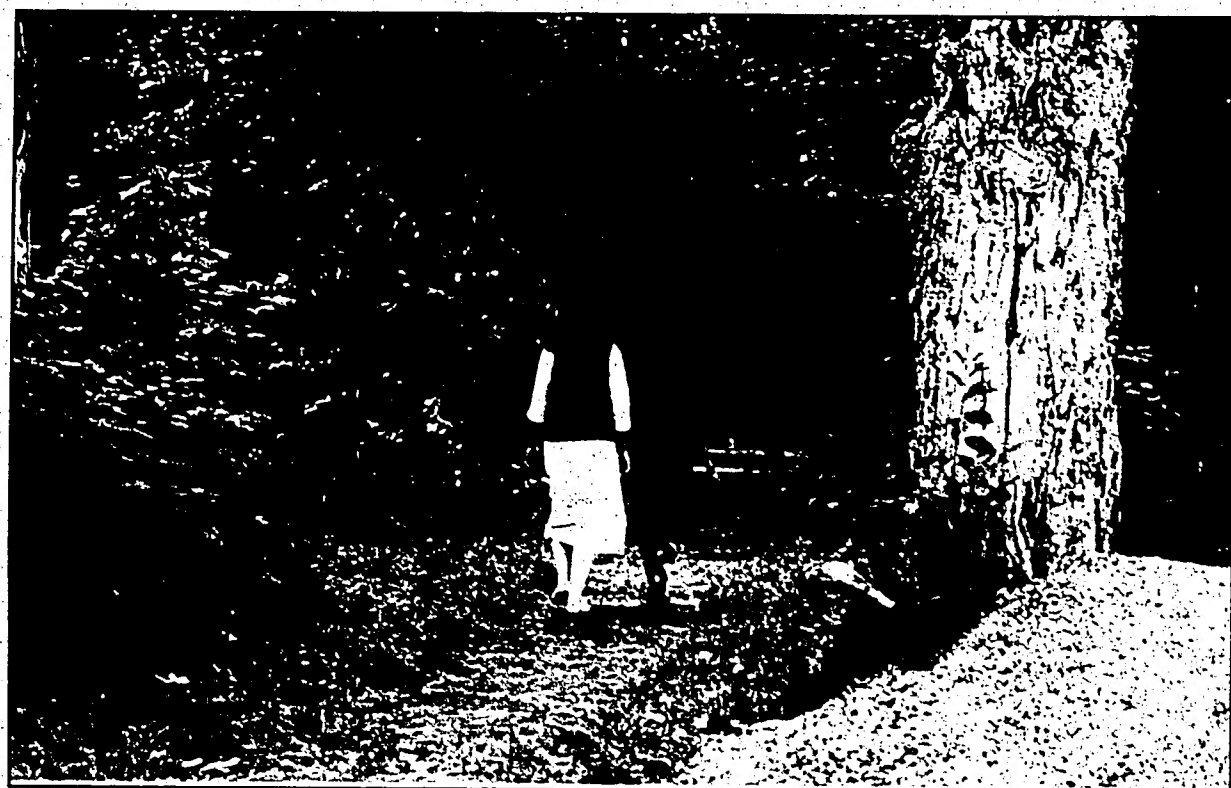
ing, swimming, gardening, scouts, cooking and baking. All are led by professional instructors.

In addition, Mrs. Sara Hecht, Program Director and Educational Coordinator of the Teen Camp keeps the girls on their toes with classes, group discussions and independent, creative work in Chassidic philosophy, Jewish personalities, Halacha, Mishna, a history of Chassidic song and more.

“I’m having an excellent summer,” Rachel,

14, says. “I’ve been going to camp since I’m a kid, and I felt that I was too old for it already.” The Teen Camp was the perfect answer to Rachel’s problem.

Camp Emunah Bnos Yakov Yehuda and the BJJ Teen Camp, both named for Rabbi Hecht who passed on in the summer of 1990, are only two of many of the NCFJE’s projects (see Ivy League page 14). And according to Rebbetzin Hecht, Tiny Tots will probably be reopened — “as soon as we can relocate the Teen Camp.”



The Emunah experience: memories that last a lifetime.

A Pipeline of Sustenance

TWICE A WEEK, AT THE SHEREMETYEVO airport in Russia, Rabbi Yitzhak Levinson waits to release a planeload of food cargo. The cartons, filled with kosher cheese, milk, cream, bread, fish, meat baking supplies, canned goods, chocolates, cakes and other food items, are trucked to a warehouse where they are repackaged and sent to various parts of the country. The food arrives like clockwork to Jewish communities all over the former Soviet Union where it is distributed systematically.

A lifeline to these Jewish communities, the food deliveries are anticipated by thousands of children, women and men who have experienced real hunger and despair. To all but those involved, it appears a straightforward, almost simple routine—all the more remarkable for a feat of such complex logistics and elaborate coordination.

It all began back in 1990, when an Aeroflot jet landed at Ben Gurion Airport with some 100 children of Chernobyl (*Lubavitch International, Winter 1991*). “We thought it would be a terrible thing to waste an opportunity and send an empty plane back to Russia,” explains Rabbi Yosef Aronov, director of Lubavitch Youth Organization in Israel. Cartons packed with food were sitting on the tarmac waiting to be loaded onto the plane returning to Russia.

Throughout the years of its underground activities in the Soviet Union, Lubavitch has maintained a secret food pipeline to help sustain Russian Jewry. This planeload of food would be the first shipment officially recognized by the Soviet regime.

Since the fall of the Soviet Empire, some 500 Lubavitch emissaries from the U.S. and Israel have arrived there to help establish Jewish communities. But with inflation at 500%, and the most basic of food staples virtually

impossible to come by, life in the former Soviet Union had become a matter of waiting in food lines or starving.

“It became evident that we had to take it upon ourselves to relieve the Jewish communities of the pains they had to go to in order to



Distribution is swift and efficient.

obtain the barest minimum of food,” explains Rabbi Aronov.

So Ezra Achim, the American-based organization to serve Russian Jewry, and Lubavitch Youth Organization in Israel went to work with Rabbi Shmuel Azimov

of Paris and Rabbi Levi Schmerling of Zurich to launch this formidable project. The costs involved were staggering, the arrangements for shipping perishables were complicated, and, finally, the food, once in Russia, would have to be repackaged and distributed to Jewish communities in all parts of the former Soviet Union.

At first, a container was sent once every two months. But last year, when the situation in Russia worsened, Lubavitch decided to try for weekly shipments of food.

Coordinating all of this in Israel are Berke Mendelsohn whose phones have not stopped ringing since he first contacted major food manufacturers in Israel to participate in this relief effort, and Rabbi A.S. Gansbourg who sails through government red tape to produce fast results.

“When we started this project,” recalls Mendelsohn, “milk, bread and other basics were still available in Russia. As the situation continued to deteriorate, we realized that we would have to include dairy products and bread as well.”

So far, some 700 tons of food were sent to Russia since the first food shipments arrived. But as proverbial wisdom has it, providing food is only a short term remedy. Teaching these communities to establish kosher food plants will go a far greater distance. That’s what has been happening in recent months, as the OK Laborato-

ries in New York has explored the possibilities of kosher certification for food plants in various parts of the former Soviet Union. The results have been promising, with two bread plants and a factory producing breakfast cereals now under kosher certification.

Relieved of waiting in lines for food, the Jewish communities are now free to turn their energies to the development of the educational and spiritual centers of the Jewish communities.



NEW CHABAD-LUBAVITCH CENTERS

Lubavitch Activities Venetian Style

“WHEN IN ROME, DO AS THE ROMANS,” GOES THE rule. And if you happen to be in nearby Venice, the rule probably still applies.

So when Lubavitch in Venice wanted to do what Lubavitch usually does on Chanukah or Succot, they built their menorah and their succah in a gondola, and made their way around town doing what they do, Venetian style.

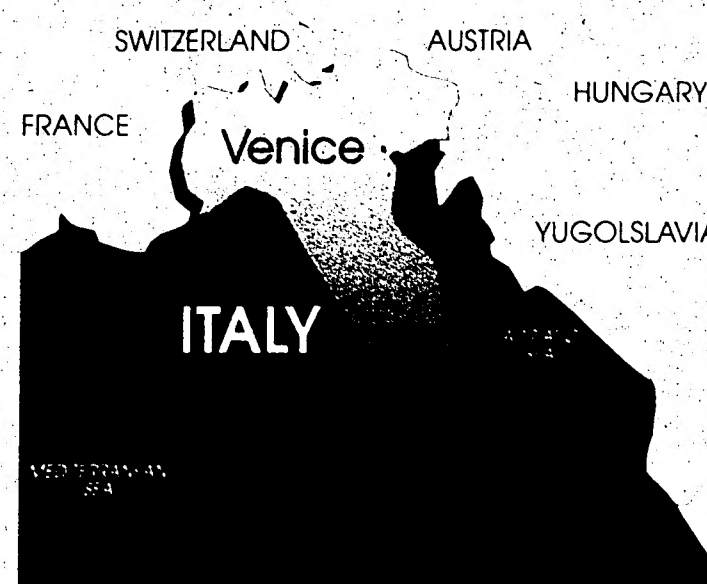
In 1517, when Jews were forced to live within a restricted area in Venice, the word “ghetto” was coined. To this day, the Ghetto has a small Jewish population of 600. But every day hundreds of Jewish tourists are drawn to the Ghetto, one of Europe’s most historic Jewish places.

Rabbi Rami Banin and his wife Miriam, both from Milan, moved to the Ghetto several months ago and established a Chabad-Lubavitch House, which also serves as a tourist center. Mrs. Banin

All aboard! The Lubavitch Succah Gondola on the waters of Venice.



VENICE, ITALY



says that up to one thousand Jewish tourists visit Venice every day (during the summer.) “Any Jewish tourist in Europe is sure to come to the Ghetto which has a Jewish museum and five of the world’s most ancient synagogues,” she explains.

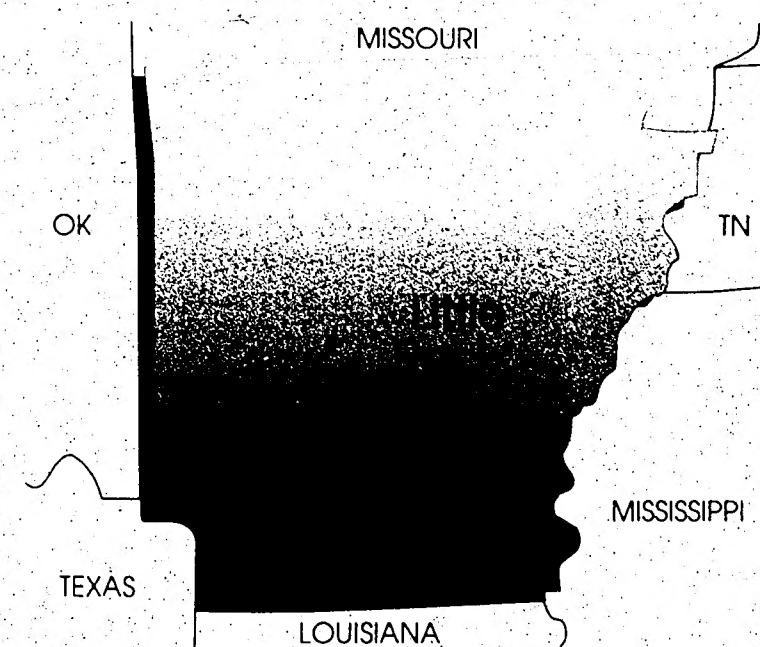
People who ordinarily might not reflect on their Jewish roots are gripped by a nostalgia or deep curiosity here in the Ghetto. “They open up with questions and a thirst for information,” says Miriam Banin. Although the Banins work with the local Jewish community, offering Jewish classes and holiday programs, they are concentrating their efforts on tourist hospitality.

The Chabad House, located in the Ghetto square, serves up Shabbat meals both Friday night and Saturday for as many as one hundred Jewish tourists. “For many of these tourists coming from all parts of the world,” says Rabbi Banin, “this is their first Shabbat experience.”

Much of their contact with tourists lasts only a matter of five minutes or so. “We keep a Chabad-Lubavitch world-wide directory handy so that at the very least, every tourist can contact his local Chabad House when he or she returns home,” says Miriam.

Rabbi and Mrs. Banin both 29, are natives of Italy. Rabbi Banin studied at the Lubavitch Rabbinical College in Morristown, New Jersey and later in New York; Miriam Banin studied at Machon Chana Women’s Institute in New York. The couple has a three year old son. □

LITTLE ROCK, ARKANSAS



LITTLE ROCK, ARKANSAS, HOMETOWN OF PRESIDENT Bill Clinton, has now become a host city to a new Chabad-Lubavitch center. The arrival of Lubavitch representatives, Rabbi Pinchus Ciment and his wife Esther Hadassah, augurs well for the Jewish community of Arkansas, which has a total Jewish population of 5000.

Home of the widely respected Arkansas Children’s Hospital, Little Rock has a Jewish population made up largely of medical professionals.

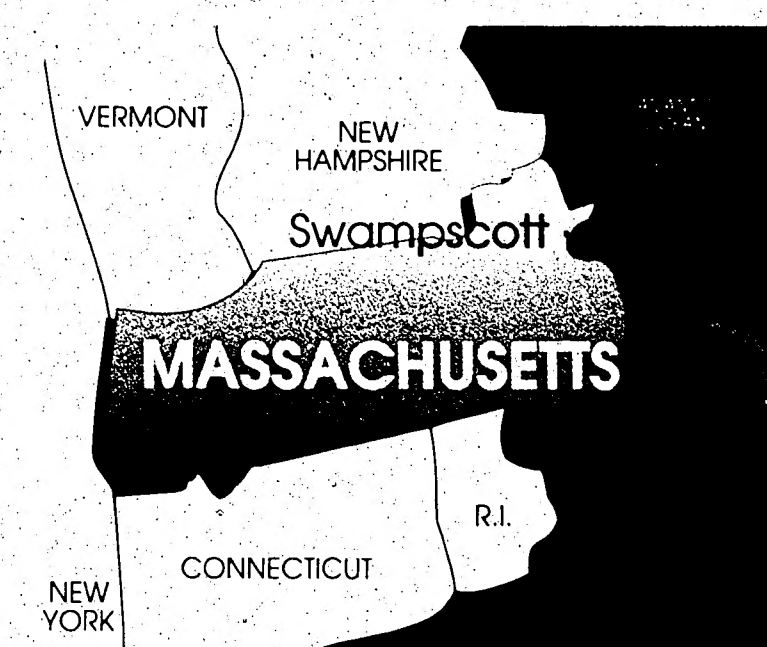
Shortly after their arrival last March, the Ciments threw a Purim party in their home drawing a crowd of nearly 100 guests. “They came from diverse backgrounds, and various Jewish affiliations,” said Rabbi Ciment, pleased by the success of the event.

While other programs followed with similar success, Rabbi Ciment makes a point of emphasizing that his first challenge is with Jewish children. “There is a real void of children’s activities here, and I’d like to put a little life and spirit into their Jewish experience,” he explained.

For the adults, Rabbi Ciment conducts three weekly Torah classes, and individual study classes with community members. He’s made it his goal to get to know all the Jewish people in the community on a personal level, and welcomes every opportunity to invite them over to his home.

Rabbi Ciment, 26, from Boston, studied in London, England, at the Lubavitch Seminary and received his ordination in New York. Mrs. Ciment (nee Klein), 22, completed her teacher’s training at Beth Rivkah, and was a successful teacher at Beth Rivkah Girls School. The couple has a nine-month-old daughter, Chaya Mushka. □

SWAMPSCOTT, MASSACHUSETTS



“AFRESH BREEZE IS BLOWING ON THE NORTH SHORE.” That’s the slogan of the new Chabad-Lubavitch center on Massachusetts’s North Shore.

Fifty minutes north of Boston, the North Shore consists of 44 communities which has a Jewish population of about 35,000. “Lubavitch has been long overdue in this area,” said Rabbi Yosef Lipsker, the new Lubavitch representative to the North Shore. He and his wife, Layah, will focus their activities in the Swampscott-Marblehead-Lynn area, with a Jewish population of about 15,000.

“There is a strong sense of community and Jewish pride in this area,” says Mrs. Lipsker. And although Jewish organizations and institutions abound in the North Shore, Lubavitch received a very warm welcome. “Because of the broad approach of Lubavitch, we can function on a variety of levels which no one institution in the community can do,” explains Rabbi Lipsker.

Thus far, the North Shore Jewish community enjoyed a number of Jewish programs introduced by Chabad-Lubavitch. With special holiday programs, a successful Kosher Week at the local supermarket, a weekly Torah Class and a kosher breakfast with Chassidic inspiration for women at a prestigious yacht club—the Lipskers are making waves on the North Shore.

Both Rabbi and Mrs. Lipsker spent several months doing outreach work in Russia—an experience that they say will help enormously in reaching the large local Jewish-Russian population.

Both are second generation Lubavitch emissaries: Rabbi Lipsker is from Philadelphia, and Mrs. Lipsker (nee Kranz) is from Richmond, Virginia. The couple has a ten-month-old son, Chaim Yaakov Noah. □

A Light Behind Bars

THEY CONSTITUTE A FORGOTTEN population. Out of sight and out of mind, they are among the roughly 10,000 Jews incarcerated in federal, county and municipal prisons in the United States.

Until the founding of Aleph Institute in 1982, these Jewish prisoners had no real recourse to any Jewish social service program. Forced to fend for themselves, they and their families were often left crushed and helpless in the wake of their incarceration.

The founding of Aleph Institute was inspired by the Lubavitcher Rebbe's attitude towards the imprisoned, says Rabbi Shalom D. Lipskar, founder and director of the Institute. In the hierarchy of Jewish priorities, he explains, helping the imprisoned is "the loftiest of all charitable acts, superseding all other forms."

"The National Prison Program conducted by the Aleph Institute seeks to implement the spirit of this philosophy and bring hope and reassurance to those enduring the extremes of exile," says Rabbi Lipskar.

One of Aleph's most notable programs designed to do just this is the Torah Leadership Seminar, a furlough program which brings Jewish prisoners together with their families for two weeks of rehabilitation and Jewish inspiration. At the 17th Torah Leadership Seminar, held last June in upstate New York, 16 inmates joined their families as they celebrated *Shavuot*, with kosher meals, Torah study, and lectures and workshops addressing the problems unique to this group of people.

Rabbi Shalom Lipskar
counsels an inmate.

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Already in its eleventh year, the Aleph Institute has earned a wide reputation for its success in representing Jewish prisoners nationwide.

The scope of Aleph Institute is comprehensive. Devoted to the diverse needs of the prisoners and their families—from kosher diets to marriage counseling and other social services—Aleph Institute is also an effective advocate and lobbying force for Jewish prisoners.

The difficulties of incarceration are compounded for Jewish prisoners because of

Not only is the life of the imprisoned in havoc, but, says Aleph spokesman Jerry Levine, Aleph's experience has shown that "for every individual imprisoned, at least ten others are profoundly affected. Wives with children represent the most devastated category. Extraordinary and painful challenges



Torah lessons for all Jews.

The Torah Leadership Seminar furlough program since 1986 has a zero percent recidivism rate. The Chief Chaplain of the U.S. Bureau of Prisons described the program as "... the most significant rehabilitative program for Jewish prisoners in the history of the U.S. prison system."

anti-semitism—rampant among prisoners as well as prison guards. Many Jewish prisoners who might otherwise practice Jewish observances are intimidated by the anti-semitism, and are deprived their basic constitutional rights. Others are particularly vulnerable to Christian proselytizers who perceive Jewish prisoners as prime targets.

confront each of the family members—challenges that are magnified further during critical life-cycle events such as wedding celebrations, bar-mitzvah ceremonies etc..."

Holiday outreach programs, family support activities, a monthly newsletter, court appearances at sentencing and parole hearings,

post prison assistance and various other services are part of Aleph's program designed to ease the transitions and durations of incarceration.

Thus far, 250 men and women have graduated the Torah Leadership Seminar furlough program since 1986 with a zero percent recidivism rate. The Rev. Charles Riggs, Chief Chaplain of the U.S. Bureau of Prisons described the program as "... the most significant rehabilitative program for Jewish prisoners in the history of the U.S. prison system."

Once released, most prisoners prefer not to discuss their prison life and thus do not talk about the role Aleph has played in their lives. Aleph respects their desire for privacy so the institute does not discuss those who are involved. "Unless of course they choose to go public like Albert Nipon," says Jerry Levine of the fashion designer who served a prison sentence after being convicted of tax evasion in 1985. After his release, Nipon became involved in Aleph Institute and helps support its projects. "One reason I'm involved is I feel people should know about how beneficial this is. Aleph is doing something that nobody else is doing for the whole Jewish community." □

A Lig

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Rabbi Sholom Lipskar
counsels an inmate.

PLACE
STAMP
HERE

The prisoners, all white-collar offenders, have met the criteria of the United States Department of Justice qualifying them for furlough. With one year or less remaining on their sentence, the inmates have been approved based on their leadership abilities and their potential to contribute to society once they have completed their term.

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The Ivy League Torah Study Program

SONYA PEREL, A HISTORY AND PHILOSOPHY major at the University of California at Berkeley responded to an ad in the Daily Californian last May.

She had only a vague idea of what she was getting herself into, but the ad sounded interesting. Besides, she needed the money. So in mid-June, she packed her bags and headed east to the Catskills mountains.

The next five weeks gave Sonya an experience that would change her life.

Off a winding road tucked deep in the Catskills

prayer, and Hebrew skills. She ate kosher meals and celebrated Shabbat with the rabbis, their wives and children.

"I was shocked at how all inclusive Judaism is. I had no idea that it is literally part of everything you do," Sonya reflects.

The idea sounds like a movie script, but for the twenty women who participated in this summer's Ivy League Torah Study Program, this "unbelievable experience" was real life.

The concept behind the Ivy League Program, to educate Jewish people in leadership posi-

Jewish Education, an umbrella organization for numerous Jewish educational programs. "There are so many Jewish people in leadership positions, both in government and the private sector, who know nothing about Judaism, the Jewish community and its particular needs," explains Rabbi Shea Hecht, Chairman of the Board of Directors, NCFJE.

The Ivy League Program would tap into the universities and seek Jewish students with high grade point averages who demonstrate leadership abilities. "By educating these up and coming leaders now, we enable them to serve the Jewish community from a well-informed perspective," explains Rabbi Hecht.

As an incentive for these select college students who are usually strapped for cash, the program would have to offer comparable pay — for studying. But, Rabbi Hecht is quick to add, "this is not easy money."

The students are carefully screened for sincerity, self-discipline, creativity and motivation before they are accepted into the Ivy League Program which demands their full participation in its rigorous schedule.

Now in its eighth season, the program runs 10 weeks long, alternating five weeks for women and men, respectively. The day's classes begin at 9 a.m. and last till 9 p.m. with a two hour break. The academic level of the classes is highly challenging, "but it is nothing like graduate school," says Sharon Kahn, a graduate student at the University of Maryland. "Here you can get into deep philo-

sophic and esoteric discussions. This is real learning. And the Rabbis are so passionate about what they're teaching us, and they want each of us to share that passion with them."



A class with Rabbi Samuel Wudowsky.

Chanel L. Landberger

sues, a full day seminar on Taharat HaMishpacha followed by a tour of a mikvah, and a Shabbat in a Jewish community where the students stay with a family and get to see, up close, how the abstract values discussed in class are exemplified in the Jewish home.

"My first Shabbat here," recalls Alena, "cap-

It also dissolves old stereotypes and misconceptions about Jewish life. Chassidic Jews, particularly Chassidic women. "Getting to know the women here," says Sonya. "I found them to be educated, very involved in the world—many are public speakers, and they have ten kids as well. These are women who really manage everything!"

Sonya, Alena and Sharon, as most Ivy League

By educating these up and coming leaders now, we enable them to serve the Jewish community from a well-informed perspective.

Before she came to the program, Alena Shlahteshman's Jewish background consisted of the movie "Yentl." A clinical psych student at Ohio State University, Alena heard about Ivy League through her local Rabbi.

The program "opened up my mind in a way that never would have happened on its own," says Alena. "The classes are unbelievably interesting. And the rabbis give tremendous insight into everything we're learning. They explain everything so patiently and so thoroughly. Teaching seems to be a way of life for the rabbis, not a job."

And the learning is not only textual. There are women's panel discussions by visiting Chassidic women who address specific is-

Students, intend to return to college after the summer. But their lives will have changed remarkably. Not only will they absorb what they've learned into their own lives, but as often happens, they will go back to their campuses and get involved in Jewish affairs. And each of them intends to establish contact with their local Chabad Centers so that they can continue to pursue Jewish studies and Jewish involvement.

Rabbi Eli Silberstein, the Chabad representative at Cornell University in Ithaca, and his wife, Chana, teach at the Ivy League program. "Students cannot find meaning in life in academia. There is a general vacuum and a loss of direction," says Rabbi Silberstein.

"The Ivy League Program lets these students see that there is a place in the world where there are answers, and this discovery brings them tremendous relief."

This, perhaps is the most important contribution of The Ivy League Program: It has given them a "map" by which to travel on their Jewish journey. "If it wasn't for this program," says Sonya, "I'd have no idea of how to look into Judaism."



woods, Sonya spent five weeks immersed in Judaism. She studied Torah, Jewish law, Chassidic philosophy, the Jewish life cycle,

Yiddishkeit in Israel's City of Mobile Homes

"The nearly total ignorance among these Jews is heartbreaking. Many of them know literally nothing about Jewish life."

KNOWN AS THE "CITY OF CARAVANS," it is the site, in the southern city of Be'er Sheva, on which some 2300 mobile homes were set up as temporary housing for about 10,000 Jews from the former Soviet Union.

This is only the very beginning of a major undertaking by the Israeli Housing Ministry to develop an industrial center in the area, in order to generate jobs for immigrant Jews. Within the next five years, the Housing Ministry expects to provide for the absorption of about 200,000 Russian Jews in Be'er Sheva.

In the meantime, the city is trying to accommodate the needs of these Jews. When the first 100 families arrived, city officials approached the central Chabad-Lubavitch Center in Be'er Sheva. The High Holy Days were approaching and services would need to be arranged for the Russian Jews.

With characteristic efficiency, Chabad soon had a variety of holiday awareness programs, both for the children and adults. A makeshift

synagogue was established in one of the caravans, and preparations for Rosh Hashana were underway.

Rabbi Zalman Garelick, the Lubavitch representative in Be'er Sheva, says, "The nearly total ignorance of these Jews is heartbreaking. Many of them know literally nothing about Jewish life." But their desire to learn and to nurture their starved souls, he says, "is heartening."

"At the Yizkor services on Yom Kippur," Rabbi Garelick relates, one woman ap-

proached him with tears running down her face. "She wanted to know if G-d accepts her prayers even though she doesn't know how to read them."

With the many educational programs offered by Chabad, this woman will soon be reading. And in many other ways, Judaism has come alive for her.

Chabad organized a festive ceremony for the community's first baby's *brit*. "It was a tremendously emotional experience for all the people," Rabbi Garelick says.



At the community's first circumcision, the proud mother, Natasha, accepts her newly circumcised son, Daniel, from the Mayor, Mr. Yizchack Rager.

Newsbits

PROJECT TALMUD

In a model of efficiency, resourcefulness and creativity, Lubavitch Rabbinical students set out from New York to bring stimulating Torah study to Jewish communities across the country this past year.

Their itineraries mapped out, with their specially produced instructor's guide and teaching text in hand, seventy-nine students came



prepared to conduct a full week of intensive Torah classes for their host communities. A project of the Lubavitch Shluchim Office, and working in conjunction with the respective Chabad-Lubavitch centers, the students paired up and visited 54 communities in all. It was an enriching experience for these communities who participated in luncheon classes during business hours, four-hour evening classes every night, a full Shabbat program and all day Sunday classes. The classes offered a full spectrum of Jewish studies: Bible, Talmud and Mysticism.

"People who ordinarily do not attend any community programs came night after night to these classes," says Rabbi Ephraim Mintz, the student who directed Project Talmud. The classes were full, with more than 50 people attending every night in many communities, Mintz says. "The people just loved it." And then the week was over, and the boys were off to the next city, inspiring another community in the same way. And a week later in the next city. Ditto.

For the young Rabbis it was an experience of dedicated, rewarding hard work. For the communities, it was a week of intellectual and spiritual enrichment.

TZIVOS HASHEM IN THE MOUNTAINS

When a group of Lubavitch women vacationing with their families in the Catskills discovered Jewish families at the Lansmans country club next door, they

went ahead and introduced themselves.

The introduction was soon followed by Shabbat invitations to the families and a Tzivos Hashem Club on Wednesday evenings for all the kids. "I felt that these children could gain so much during their summer vacation if we worked with them," says Mrs. Esti Frimmerman, who organized the Tzivos Hashem Children's Club.

The children join the club at the beginning of the summer, and meet once a week for various Jewish educational activities: Challah baking, tracing their Jewish genealogy, shofar making, and various holiday arts and crafts projects. Jewish songs, stories and games for the little ones, contests and know your Jewish facts competitions for the older ones have made this particular Tzivos Hashem Club an enduring success.

"We started this club two years ago," says Mrs. Frimmerman, "and the kids are full of enthusiasm." In addition to the weekly meetings, Mrs. Frimmerman, a Hebrew teacher, and her friends invite the children over for Shabbat and have a grand Shabbat celebration for the parents as well.



"Many of the children have barely any Jewish education. It is very rewarding to work with them and give their summer lasting significance in

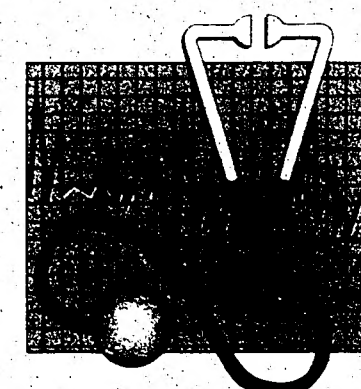
terms of their Jewish identity," says Mrs. Frimmerman who follows up with the children's progress during the school year.

MEDICAL ETHICS EXPLORED

Euthanasia was at the top of the agenda for the Third International Conference on Jewish Medical Ethics last May at the

State University of New York's Health Science Center.

"We have to take a step back and see who euthanasia really benefits. Are we trying to do the sick person a favor or are the family members doing themselves a favor?" asked Dr. Michael Moshe Akerman, the conference chairman.



The conference, designed to introduce fundamental principles of medical ethics as reflected in Biblical, Talmudic and classical works of Jewish scholarship, explored various issues. Some of the subjects covered included: AIDS—Ethical Problems in Delivery of Health Care, The Human Genome Project—The Ethical Dimension, and Self Esteem in the Management of Substance Abuse.

Sponsored by the Lubavitch Youth Organization and the State University of New York Health Science Center at Brooklyn, the conference was well attended by medical practitioners who joined in the Shabbat observances and celebrations with the local Lubavitch community in Crown Heights, Brooklyn.

THEN & now

Lubavitch in Paris

THEN

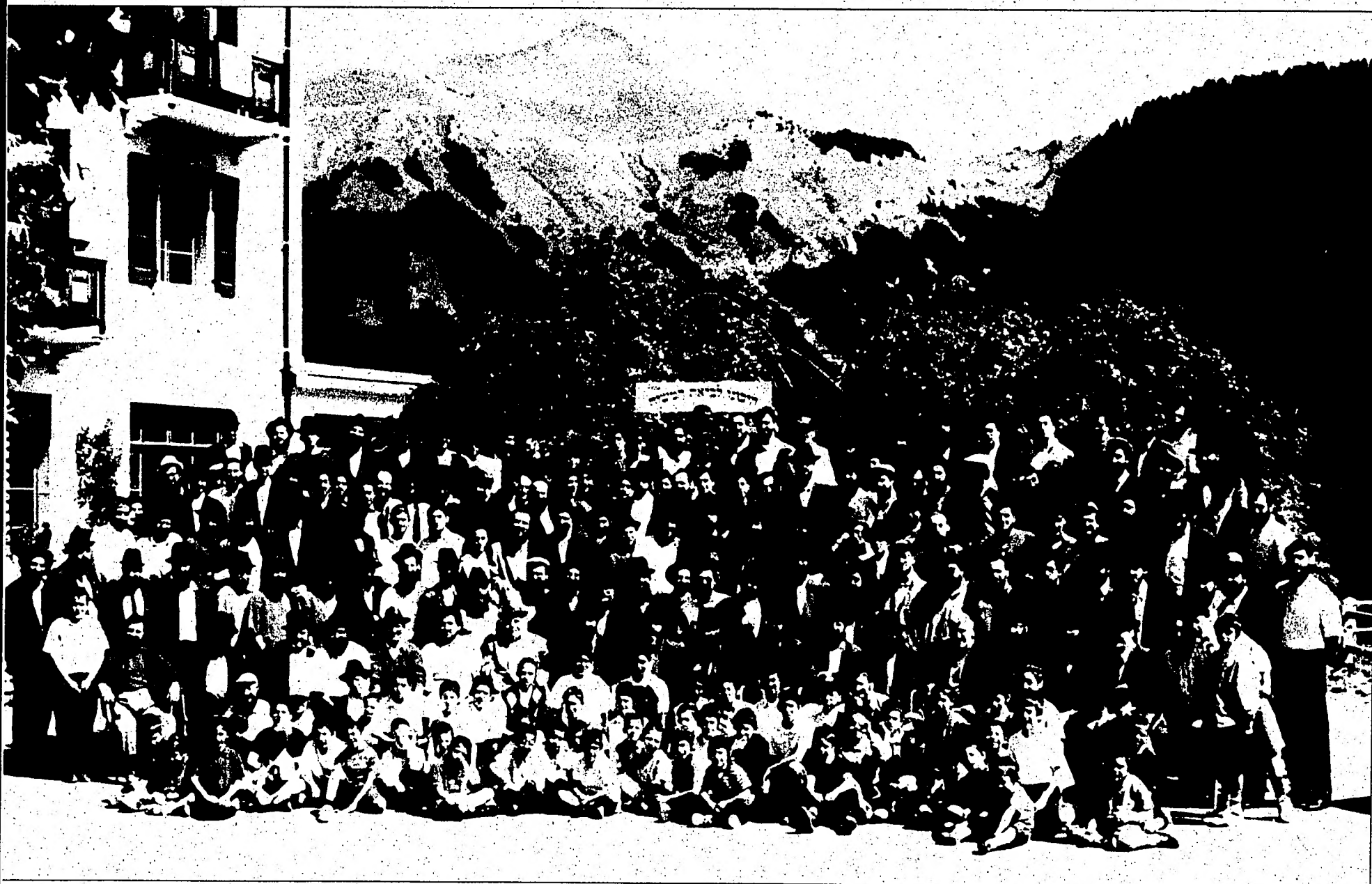
In this most cosmopolitan French city, where the arbiters of couture and culture set the pace for the new season, a burgeoning Jewish community is setting a bold new

pace for Jewish life in France.

Few vestiges of Paris's once vibrant Jewish community remained after its 100,000 Jews were deported to Auschwitz. The joy and color of Jewish life had all but disappeared, leaving only vacant synagogues and hollow echoes of a Jewish past.

Rabbi Shmuel Azimov, who heads the Lubavitch outreach activities in Paris today, recalls how starkly devoid of yiddishkeit Paris was as he was growing up. His parents settled in Paris after leaving Russia following WWII. Other than a small yeshiva established by the small group of Lubavitch Chassidim who had come from Russia, the

A summer vacation in the French Alps is turned into a learning opportunity for hundreds of guests of Lubavitch of Paris.



For women only: a special holiday program at Chabad House.

level of Jewish activity and Jewish involvement in Paris was practically nil.

In 1968, after Rabbi Azimov's marriage, the Rebbe advised him to remain in Paris and work to instill a Chassidic atmosphere in its Jewish community.

The Azimovs established a local Lubavitch Youth Organization and began classes for college students, who soon began observing Torah and mitzvot while pursuing their college education. "Back then it surprised many people to see that one can be a professional and an observant Jew at the

same time," Rabbi Azimov says. To most it seemed that the two were not only incompatible, but they were diametrically opposed. But, in fact, Rabbi Azimov notes, the Rebbe urged many of these returning Jews not to abandon their professional careers or their college education. This compelled many Jews who were immersed in secular culture to reconsider their attitudes towards Judaism.



Things began to move quickly when Lubavitch suddenly found itself with thousands of immigrant Jewish families from Morocco, Tunisia, Algeria and other North African countries. Among the schools Lubavitch established in France in the 1970s were Pardes Chana, a kindergarten, Bet Chana, a girls elementary school (in 1977) which today incorporates a high school as well, and at the same time, Cheder Lubavitch, a boy's primary school.

In 1985, Rabbi Azimov established a formal Jewish day school.

Budding artists at the Pardes Chana kindergarten.

now

In the center of Paris, the largest of six Chabad Centers in the city, (each of which is also a synagogue, and each of which has between 100-200 congregants) Chabad House bustles with activity. People stop here to pick up mezuzot, tefillin, Judaica and Jewish literature in French. Posted on a large bulletin board in the hallway is a listing of the classes offered throughout the week and the Jewish activities going on in

various parts of Paris. On the second floor of the Chabad House is a communications room where word processors and fax machines hum noisily as faxes come in from the Lubavitch World Headquarters in New York with the Chassidic discourses and talks of the Lubavitcher Rebbe. Immediately translated into French, they are then transmitted to Chabad Centers all over the country.

To date, Rabbi Azimov has established daily study classes in all parts of the city and in 30 suburbs of Paris, as well as on the

college campuses. Some of the evening classes draw 50 to 130 people regularly; four schools (1200 students) including a kindergarten that alone has 300 children; 20 summer day camps with a total of nearly 2000 children; a Jewish educational radio program; an annual Jewish expo that draws 50,000 Jewish visitors, and a summer seminar in the mountains for adults. Holiday programs such as the Chanukah menorah lighting at the Champs Elysees and the Eiffel Tower, usually attracts more than 20,000 people. The budget for these Lubavitch activities runs to three million dollars a year.

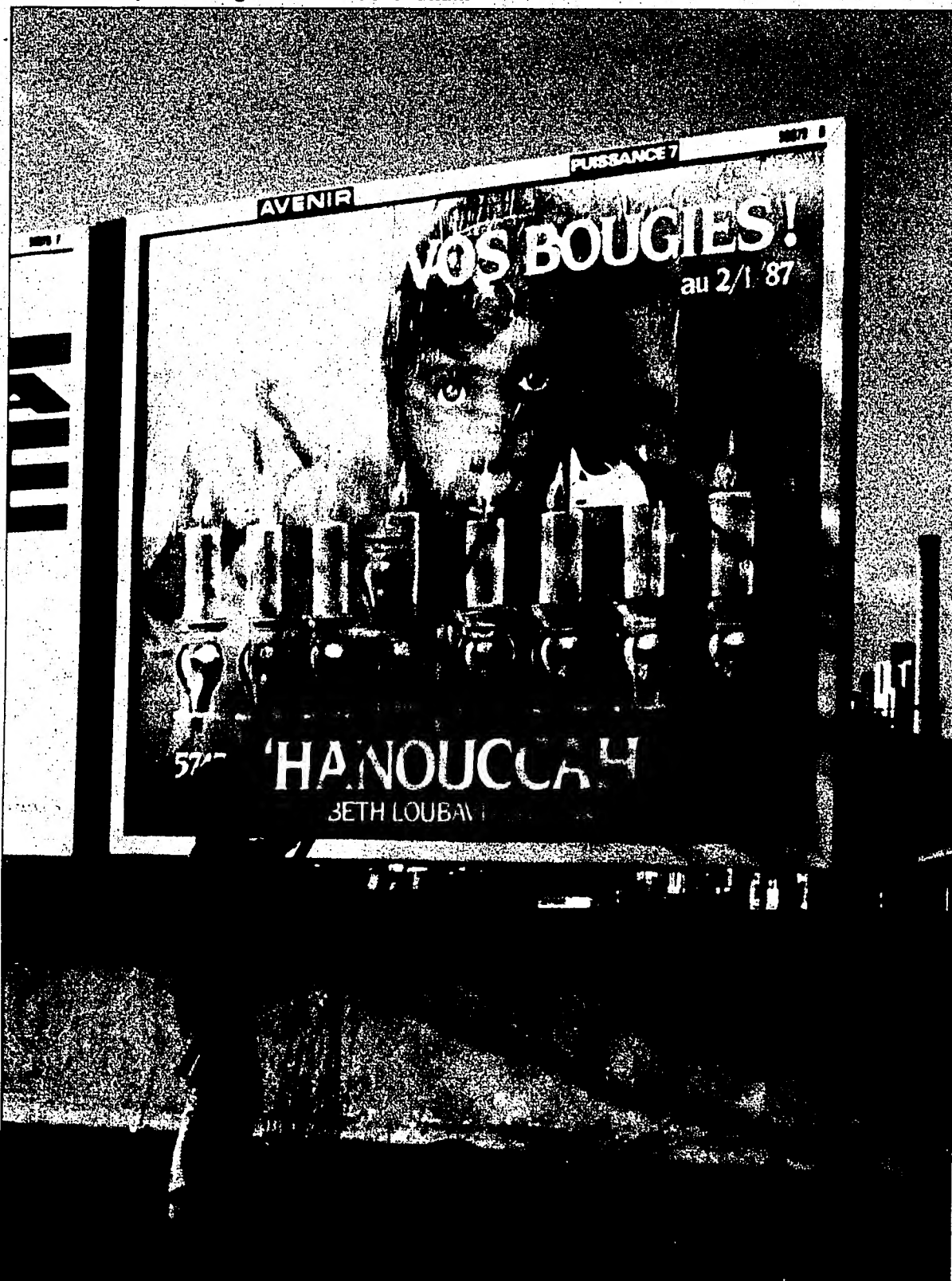
By all estimates, the rate at which Jewish life has caught on in Paris is phenomenal. Rabbi Azimov attributes this success to a rather down-to-earth approach to Jewish outreach: "One person can only accomplish a limited amount. Therefore, each person to whom we reach out, must in turn reach out to many others." This, he explains further, is central to Chabad-Lubavitch philosophy: "One cannot merely observe Torah and *mitzvot* and live for themselves. Chabad demands that every Jew reach out to another."

In fact, most of the Chabad activities in Paris are run by men and women who themselves have come to Judaism through Lubavitch. Many of them work full time at the Lubavitch schools or centers. Others contribute several hours a week to any of a number of Chabad activities.

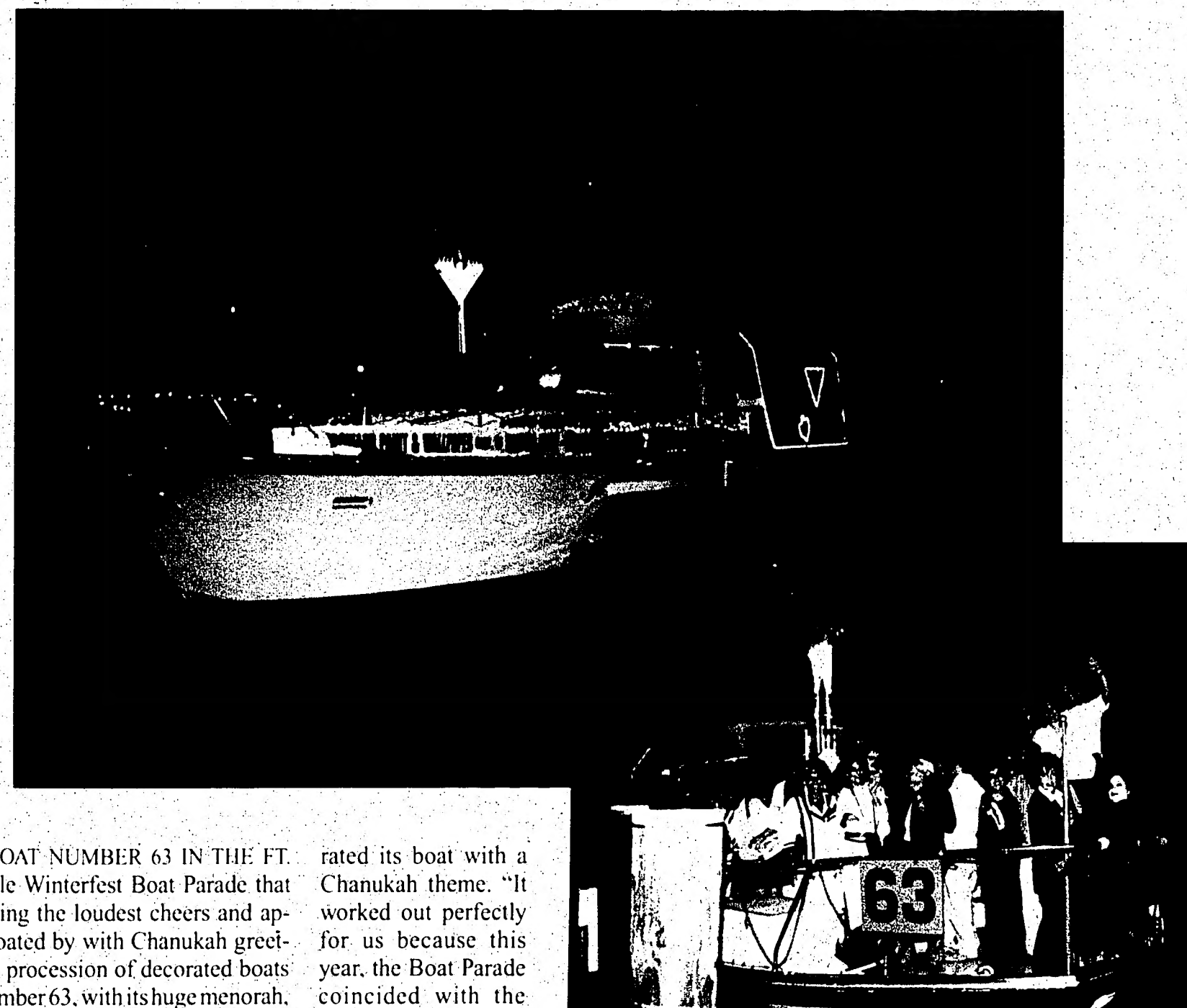
"Today," says Rabbi Azimov matter of factly, "Paris is a center of Torah, a place where the observance of Shabbat and Kashrut can be seen in the streets." Jewish education, synagogues, mikvahs, kosher shops, restaurants and delicatessens—once scarce or nonexistent in Paris, abound. But Rabbi Azimov is quick to add that the work is far from over. He puts it simply into numbers: "There are 750,000 Jews in France. Lubavitch has yet to reach all of them." ■

Part two of a series on Lubavitch in France.

Putting the finishing touches on one of hundreds of billboards in and around Paris, reminding Jews about Chanukah.



Menorah at the Winterfest



IT WAS BOAT NUMBER 63 IN THE FT. Lauderdale Winterfest Boat Parade that was drawing the loudest cheers and applause as it floated by with Chanukah greetings. Part of a procession of decorated boats and yachts, number 63, with its huge menorah, lit up the night skies over the four and a half mile stretch of the Atlantic Intercoastal Waterway going through Ft. Lauderdale.

The Winterfest Boat Parade, the biggest annual event in Florida, is seen by 500,000 spectators and millions more view it on network and cable TV.

This is the first time since the Winterfest began 21 years ago, that a Chanukah Menorah joined the parade. Chabad-Lubavitch deco-

rated its boat with a Chanukah theme. "It worked out perfectly for us because this year, the Boat Parade coincided with the first two nights of Chanukah," said Rabbi Moishe Meir Lipszyc, the Chabad-Lubavitch representative of Ft. Lauderdale.

"The people of Ft. Lauderdale were really excited when they saw our boat—it really put them into the Chanukah spirit," Rabbi Lipszyc said. And when the votes came in the following day, the consensus was clear: The People's Choice Award went to "Happy Times" #63!

The 67 guests on board the boat were treated to dancing with a live band, hors d'oeuvres followed by a complete buffet dinner with an open bar.

On the second night of Chanukah, the Boat Parade went from Pompano Beach toward Boca Raton. Chabad-Lubavitch of Boca Raton's Rabbi Moshe Denberg and members of his community joined Rabbi Lipszyc, this time winning the Committee's Award.

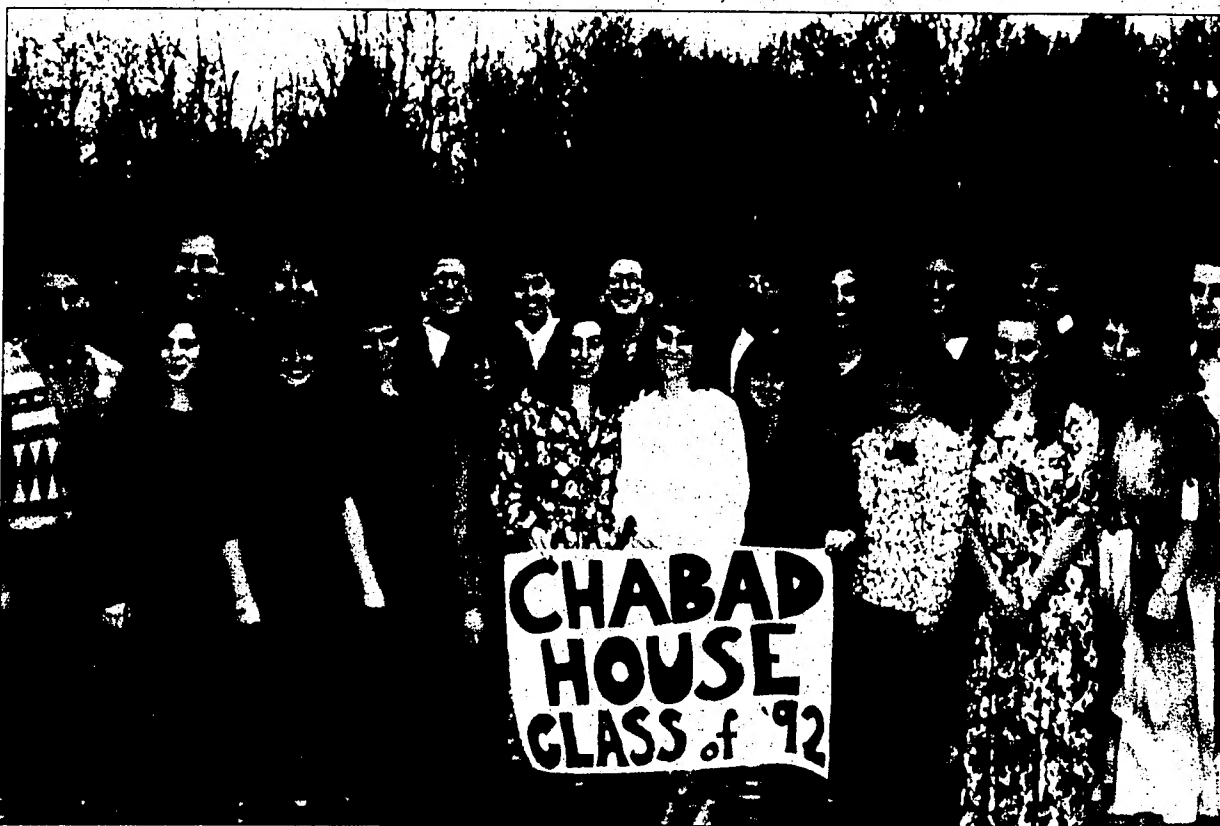
LUBAVITCH ON CAMPUS

SUNY at Binghamton

THE CHALLENGES AND THREATS facing the Jewish student on an American campus today are not what they used to be in the sixties and seventies. Students are no longer climbing mountains in Tibet to discover their karma, and few have the energy or interest to stir up revolutions, whatever the cause.

Perhaps the single largest threat on campus today is apathy. Inconspicuous, this problem seems benign until the harsh reality of intermarriage hit home. It was therefore, all the more astonishing to find well over 250 students at Chabad House at the first Shabbat services of the fall semester. Both Rabbi and Mrs. Aaron Slonim, Chabad representatives at Binghamton were unprepared for that many students. "We expected a full house of 150 students," says Mrs. Slonim, who welcomed the students graciously, stretching tables and gefilte fish to accommodate another hundred. Looking back only seven years, Rabbi Slonim recalls three students at Chabad's first Shabbat at Binghamton. But the experience Chabad has brought to Binghamton's Jewish student body has earned it tremendous popularity on the campus, where 40% of the student body is Jewish.

Part of a group of graduating seniors honored at a Good-Bye Shabbaton.



A public university with Ivy League prestige, Binghamton is described by many as the "crown jewel" of the SUNY system. And if Chabad were held to the Ivy League standard, it would certainly pass muster.

Since their arrival in 1985, Rabbi and Mrs. Slonim have established a host of services and activities involving Jewish students. In addition to Friday night and Shabbat morning services, grand holiday celebration, a bi-monthly Jewish newspaper and Jewish study classes, Rabbi and Mrs. Slonim have become a very integral part of the lives of Jewish students on campus.

"Chabad has been here to share in my successes and my sorrows, and has given me a place to focus and feel special amidst the overwhelming craziness of school," says Joyce Gottehrer, a psychology graduate. "The Slonims have been not only my mentors and spiritual leaders, but friends who will be important to me long after graduation from SUNY."

"We've worked very hard to create a welcoming, no pressure environment where students feel comfortable to come when the

stress of campus life closes in," explains Mrs. Slonim.

The Chabad House, adjacent to the campus, is literally always open to students looking for a quiet place, a warm home. "Students know they can call on Chabad 24 hours a day for a listening ear, emotional or moral support," says Rabbi Slonim.

And they do. Chabad has made itself available to Jewish students regardless of their affiliation or background. "Chabad provides an environment free of judgment; no one expects you to be at a certain level, religiously," one student said. "The Rabbi and Rivki are there for anyone who needs moral support and they do not prejudge or try to push."

Without pushing or coercion, Chabad has fostered a deep sense of pride, and an appreciation for Jewish life, Jewish identity and Jewish commitment among its students. Through the Torah classes, the holiday celebrations, the open forum on intermarriage and interdating which Chabad sponsors every year, students are drawn to participate and become involved in Jewish activities. "I feel Chabad is the Jewish life line on the campus. The more you feed off this life line, the greater your Jewish experience at SUNY will be," said Gary Nachman, who graduated last spring.

But the involvement of Chabad with its students goes beyond the campus. Many of the students who are regulars at Chabad House have become part of the Slonim family and go through the Jewish life cycle with the Slonims. "They've been at our boys' circumcisions, at birthday celebrations and other family events," Mrs. Slonim says.

Over the years, the Slonims have had to say goodbye to many of these "family members." It is a transient community, but Chabad maintains a close relationship with students even after they've moved on. At Chabad's first Annual Alumni Reunion this past summer, an eclectic group of alumni, coming from every social sphere existing at SUNY had come together. Reflecting on her experiences, the Friday night and Shabbat meals, the Torah classes or the "heart to heart" discussions with Rabbi or Rivky Slonim, one student said: "Many like myself leave with a new understanding of what being Jewish is all about. Connections with the Slonims are embedded within us, remaining as timeless as our Jewish identities do." □

LUBAVITCH BOOKSHELF



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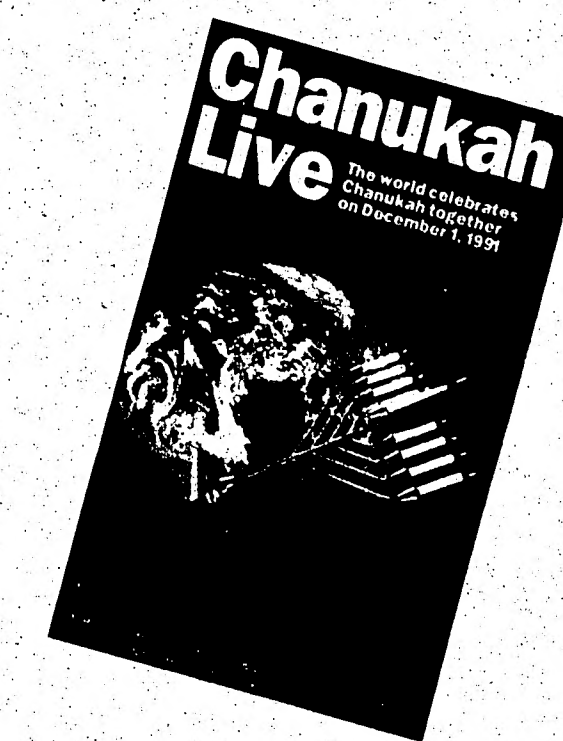
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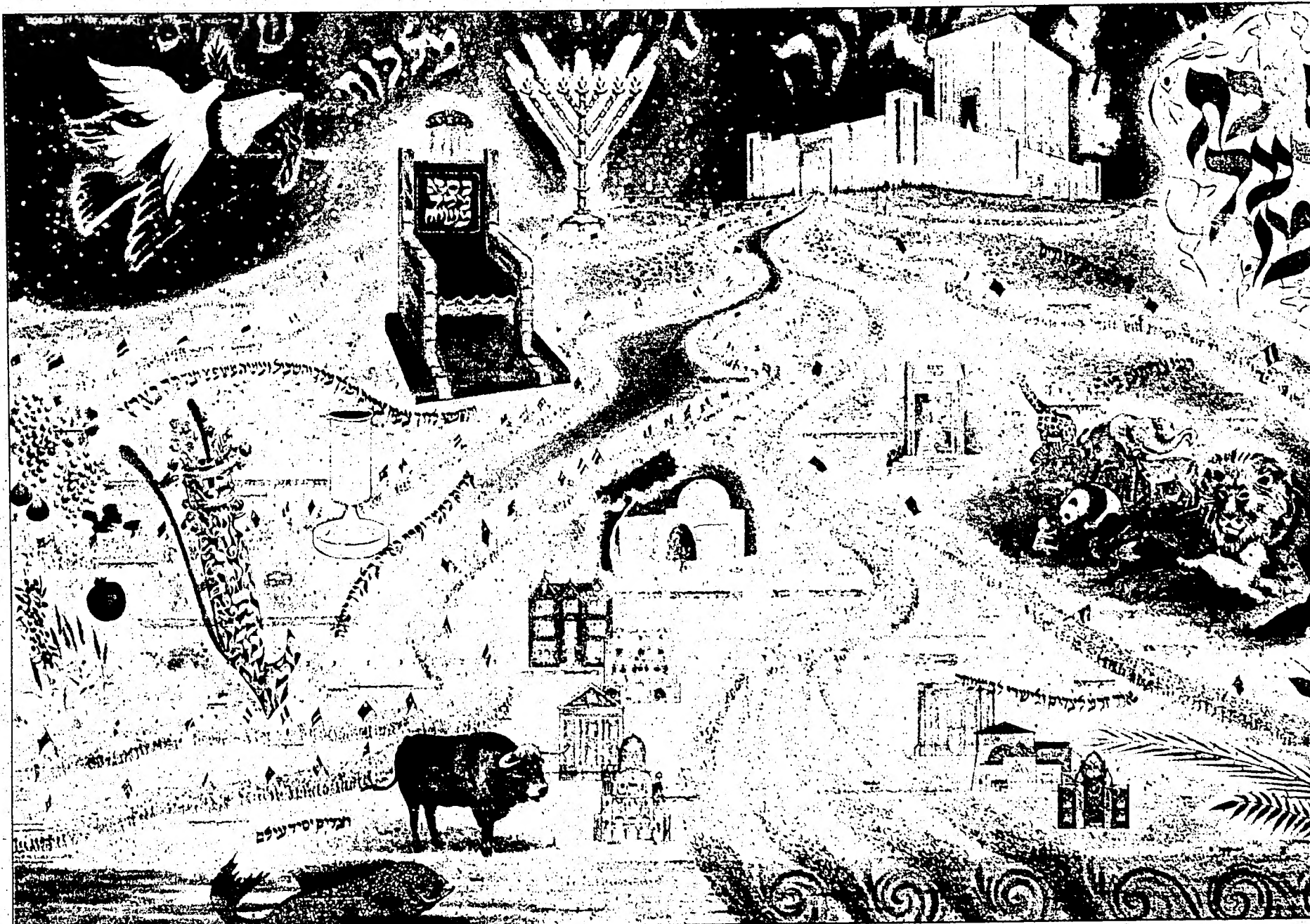
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